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THEOLOGICAL SEMINARY

Lutheran Observer.

Hefelbower Gring 15Jan14

Unless with proofs of Holy Writ, or with manifest, clear and distinct principles and arguments, I am refuted and convinced, I can and will recant nothing.—Luther

In Essentials, Unity; in Non-Essentials, Liberty; in all Things, Charity.

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Poetry.

FLORENCE NIGHTINGALE.
1820-1910.

BY HENRY W. LONGFELLOW.

Whene'er a noble deed is wrought,
Whene'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.

The tidal wave of deeper souls,
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low.

Thus thought I as by night I read,
Of the great army of the dead,
The trenches cold and damp,
The starved and frozen camp,

The wounded from the battle plain,
In dreary hospitals of pain,
The cheerless corridors—
The cold and stony floors.

Lo! in that house of misery,
A lady with a lamp I see,
Pass through the glimmery gloom,
And flit about the room.

And slow as in a dream of bliss,
The speechless sufferer turns to kiss
Her shadow as it falls
Upon the darkening walls.

On England's annals through the long
Hereafter of her speech and song
That light its rays shall cast,
From portals of the past.

A lady with a lamp shall stand
In the great history of the land,
A noble type of good,
Heroic womanhood.

AUGUST.

BY JOHN RUSSELL HAYES.

Soft August mists drift o'er the drowsy fields
And wrap the land in peace; no sound is heard,
Save when some solitary crow far off
Calls with sad note, or when the lone wood-dove
Grieves by the woodland edge. The vast white clouds
In peaceful navies drift across the sky,
Where now and then a lonely buzzard wings
His lonely flight. In fragrant gardens old
Glow blooms and blossoms with their sultry wealth
Of flowery splendor, and by sleepy streams
The soft-eyed cattle browse in velvet grass
Beneath old willows—while the poppied dreams
Of August brood o'er all the silent land.
—From The Farm Calendar.

"The perfume shed by one true, noble life
Nerves countless souls to earnest, sublime strife.
Live that the radiance of thy life may be
A light to wanderers on life's storm-swept sea—
A light that ever shineth through the dark,
Warning from treacherous sands each human barque."
—Selected.

Contributions.

SUSCEPTIBILITY TO BEAUTY.

BY PROF. W. H. WYNN, D. D.

Susceptibility to the beauties of nature?—we cannot define it; it is the jealously guarded secret of the beauty-loving soul. One thing we can do; among those who have it, as an impassioned outgush of feeling, it is possible to speak of it in somewhat intelligible terms, calling it always an emotion of overflowing and perennial joy.

Perennial? In the literal meaning of that term—enjoyable all the year round. Rain and shine; night and day; heat and cold; in the tangled wildwood, or on the inaccessible mountain peaks, that keep their snow-covered summits in communication with the stars—everywhere, and in all her moods, nature has her store of unstinted beauties, which they of congenial temper are invited to see.

But we must be on our guard. We must not even seem to say, that nature-lovers are an exclusive guild; that these glories of the earth and sky are accessible only to the favored few. Sometimes an infatuation of that kind will get hold, not only of amateur artists, and literary men, novices in their craft, but also of men of genius as well. They feel themselves distinguished above the common herd. They organize themselves into cliques. They are the wards of the gods. The penetralia of nature, shut against all others, are thrown wide to them, and they come down from her high places, mumbling her mysteries in an unknown tongue.

We recall the "esthetic movement" of 1879, as a literary fiasco of this kind—young men of genius, betrayed by their early successes into the wildest assumptions of artistic exclusiveness, as to nature's latest mystery being intrusted to them. So monstrous was the egotism of that movement that the world was not surprised to see nature herself lay the brand of eroticism on its audacious leader, and force him to drop his emblematic flower before the bars of a culprit's cell. Alas! for the infirmities of genius; they should much rather claim our pity and patience than the over-harsh judgments of our offended moral sense.

And yet we must go on to say that beauty is free, and that nature can never be charged with parsimony in the distribution of her store.

But, what if she is partial in the bestowment of her gifts? What if this susceptibility to beauty, of which we are making so much, is, as a matter of fact, lavishly bestowed upon a favored few, and to the masses meagerly measured out, or else not given at all?

This last condition of things, we have reason to believe, does not exist. Beauty is the conscious experience of every normal mind. Only, men differ greatly in the degree of temperamental sensitivity wherewith the eye looks upon beauty—differ as one star differeth from another star in glory. It is in the nature of sensitivity everywhere to be infinitely diversified, but that law of organic nature says nothing at all against the

absolute freedom of beauty, as it peers in upon us from every obscurest corner of the world.

In all cases it is a species of enjoyment which, by education and training, may be greatly intensified and enlarged. What we deplore is, that the man of ardent susceptibility should give place to the delusion that beauty is somehow a thing of his own; that he is nature's favorite; that his faculty puts him in possession of that which others cannot have. It is the old infirmity that clings to our frail humanity in every line of pursuit. The man of special gift so easily becomes puffed up in his own conceit, and is carried beyond the grounds of a commendable self-complacency, into that habit of mind which we call dilettantism in art, bigotry in religion, caste in social rank, and covetousness, or meanness, in those to whom money-getting is the one sole aim in life.

Above all things exclusiveness, or the assumption of special privilege, should have no shadow of a foothold in religion or art, however it may be winked at in other lines of pursuit. "Whosoever would be greatest among you, let him be your servant"—in that tone religion speaks, and it is inconceivable that any other maxim should ever have currency in the realms of art.

But let us get out of the lecture room and see our ideas at work in the open air. You are in the presence, let us say, of some unusual exhibition of nature's witchery in color and form—some point on Puget Sound, where the picturesque has massed its delicate splendors over wide-sweeping water vistas and gem-like islands, and purpling distances opening out on a crystalline sky. Or, if it is the sublime that engages you, let it be Mount Tacoma, at that august moment when its snowy altitudes and glistening glaciers are flooded and flushed with the gorgeous glories of the rising full moon—on a cloudless summer night—a sight rarely witnessed, and when witnessed, suggesting only the coronation majesty of the throne of God.

In that remarkable book entitled "The Mountain That Was God," aside from its being exceedingly happy in its literary and artistic representations of the manifold moods and mysteries of that "rarest miracle of mountain heights," we are struck with the peculiar aptness and significance of the title it bears. To the aborigines that mountain was God, because it was lifted high above all other objects in sight, excepting only the sun and moon and stars, and they seemed to come and go in royal recognition of its "throne of snow."

As for ourselves, it will suffice to say that at certain points on that high road that creeps round that mountain, under the awful shadows of those jutting pine cliffs and walls of ice, we have no hesitancy in saying: This sublimity is divine, and the audience chamber of the Almighty is evidently here. Coleridge, in his "Hymn to Mt. Blanc," bowing before it in the vale of Chamouni, sang of it in the spirit of a worshiper, making its awful solitudes echo and re-echo with the name of God, and feeling no compunctions, as of idolatry, in the act.

But we digress. Our aim was to have you in the presence of some outburst of beauty, wherein might be illustrated nature's way of putting its seal of universality on all that is entitled to go by that name. You cannot witness such a sight without wishing to have somebody else share with you your overflowing joy. "Oh, that my wife were here, or my son, or my daughter, or even the little four-year-old, out of whose childish eyes the cherubs are looking for some coy radiance of heaven in the commonest of things. Or these fellow-passengers of mine, cloddy and indifferent though they seem, and absorbed in idle gossip while the scenic wonders are passing by—I will call to them, vehemently, to come and enjoy with me the panorama of plunging cascades, some of them spraying in rainbow mist down over the rocks and pools below"—nature's way of saying that beauty belongs to all; that it is an unwarranted assumption in any man, however gifted, to imagine that the gates of azure will swing wide only to him.

Therefore we may urge it as every man's privilege and duty to be up and away betimes, to some place of vantage in the mountains, or by the seaside, where the communal munificence of nature may be most liberally enjoyed. There is no ad-valorem on beauty; her exhibits are as free as the air.

Tacoma, Washington.

RELIGION A VITAL FORCE.

BY M. RHODES, D. D.

The Apostle has a remarkable way of enforcing practical lessons under the inspiration enkindled by the presentation of some great truth or doctrine. This is characteristic of his writing. He writes as he spoke, moved by the Holy Spirit, and he makes no mistake; he omits nothing included in the Christian experience and life. When he urges upon the Corinthians the privilege of the grace of giving, he concludes by assuring them that "God is able to make all grace abound unto them—that they may also abound unto every good work." When writing to the Corinthians again he urges them "to walk worthily of the Lord—bearing fruit in every good work." All through he would have the "man of God furnished completely unto every good work." Nothing is more carefully guarded in the Scriptures than the vital relation between faith and works. There is no faith where there is no result to prove it.

There perhaps was never a time when it was so necessary to show to the world that the Christ religion is neither a theory nor a reverie, but a life. There is no substitute for faith in and union with Christ, nor is there any hope of bearing effectual testimony to these for the world's good apart from the only life they can produce. Men and women outside are not concerned to-day about our name, or where we belong, they are testing us by what we are proving ourselves to be. Faith is absolutely essential, but faith without obedience is a sham. When Paul is wont to illustrate the unity of the Church he uses the figure of a human body. It is a thing of life. Every member has its function, all mutually related, with a supreme regard for the head. There is always meant to be a working together for the highest good. So the living Christian realizes that he is a member of Christ's body, and that both the evidence and test of it are to be manifest in his daily obedience to his Lord. This life-side of the Christian, so marked by obedience to the Divine will is no forced, formal or mechanical arrangement, it is part of himself, just as much as breathing and seeing are. He lives Christ because Christ lives in him. He brings forth fruit, and abounds in every good word and work as naturally and cheerfully as the flower produces its beauty and fragrance.

"To know, to do the Head's commands,
For this the body lives and grows;
All speed of feet and skill of hands
Is for Him spent, and from Him flows."

But let us take another word of the Apostle. My "beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord." Always necessary, was there ever a time more apt to suggest and emphasize this utterance among us than now? Are there no signs of wavering and lack of steadfastness? It is not necessary to attempt to prove the charge. Just as a living, devoted Christian life among us is a visible reality, so is its opposite. The force of a Christian life is in its reliability. It is not a weather vane, but a sun, permanent, warm, shining, blessed for all times and seasons. The Christian life is to have determination, force, like him from whom it derives all it is to be, "the same yesterday, to-day and to-

morrow." Such a life is not dependent always on physical strength. That often fails us, but that need to be no bar to obedience and service. John Newton said: "We must go on, even when we find we are going off." We are only in any state, to do what we can. A preacher, poet, saint and sufferer, puts it happily in these lines:

"Two glad services are ours;
Both the Master deigns to bless;
First we serve with all our powers,
Then with all our feebleness."

What we are urged to do as Christians is to put such steadiness, such sincere conviction, such constancy, such helpful power of influence into our daily living as will appeal to the respect and confidence of all with whom we come in contact within and without the church. It is this testimony God's Spirit will use as we do not know, and only thus may we let our light shine and glorify God in our bodies and spirits which are his. This is wholly possible. We can all name those in whom we have seen this only true and blessed life. Resting wholly on the inexhaustible resources of the Master, shall we not seek to imitate them? It is a humble, free, happy and blessed life. In Christ the kindly sympathies of such shall be forever young. "In Christ their heart-resources shall be forever fresh. No drought shall wither their leaf, for their root is in the river of life that issues from the throne."

St. Louis, Mo.

TAKING A HAND IN REFORMS.

BY REV. W. S. HOSKINSON, D. D.

That the Church is here for uplifting humanity is conceded. Its first work is with the soul, the spiritual side of man, then it should have a hand in improving bad conditions, helping man in all the relations of life. This it does by faithfully teaching the truth, putting in the leaven that will change all life.

But social reformers want more, that the pulpit should come out and make all reformatory movements its theme, and if it does not do this the masses will more and more desert the Church. They claim that it is the Church's opportunity for usefulness that may be seized for her good or neglected at her peril.

Here we must turn to the founder of the Church and see what the Master did, for the same questions he had to meet. No home had he, traveling afoot the dusty roads, he met the masses toiling, and his heart went out to them in sympathy as they were borne down by the heavy burdens. The foreign yoke was galling them, and he lost popularity by lifting no hand to interfere. About all he said was: "Render unto Caesar the things that are Caesar's." Injustice they felt then, and one besought him for help. But his response was: "Who made me a ruler and judge over you?" And yet, no one has done so much to remove the burdens of life, to bring about justice between strong and weak, and rich and poor, as the man of Galilee.

He felt the wrongs of men, but his mission was to witness for the truth that should make men free. His presence was the introduction of the rights of man. Without changing society, or destroying at one blow its manners and customs and ranks, a new spirit came into all the relations of life. The slave was seen as a man and brother, woman was lifted to her rightful place of influence, love was made the noblest power of mental and spiritual life; children were no longer the mere chattels of parents but became children of God by baptism, and inheritors of the heavenly kingdom.

The church fathers found the situation far more desperate than we can imagine. Three men out of four were slaves, chattels of their masters. Human life was of little worth, three thousand were sacrificed to make a show for the people. Vices that in our day would hide away, then looked down from statuary and public baths, while the social evil swept along like a withering sirocco. Community of wives was advocated by the highest authority. Everything was full of vice and crime; day by day the love of sin was increasing and shame diminishing. Nature could not furnish a name for the badness of those times.

And as a remedy for all this evil and wickedness the early fathers simply held up Christ, preached the gospel, and called men to repentance and faith, to baptism and the Lord's Supper. With them, regeneration through the means of grace was the only means for curing all evils, and purifying all the sloughs of corruption. Religion, pure and undefiled, was society's only hope in that most corrupt of all the ages.

Far different from this is the general thought for the Church of to-day. It is that she is here to help on those things that relieve distress of body and mind, only here to pity men, when the man who is a saved man, in full possession of that which the Church offers him, is the object of no man's pity. Let the minister then hold fast to his duty of revealing God to men until the kingdom is established within them, with Christ controlling thought and action, and this new man will become the leavening influence for every social condition. To build men up in the image of Jesus is the mission of the church, then all secondary activity will easily follow in its rightful place and way.

Social evolution is not brought about by cleaning up the slums and building school houses, by making play-grounds, and driving the social evil into hiding, but all the time ignoring God. That something more and better than mere surroundings which men need is God. The Church cannot compete with vaudeville in performances; nor does the up-to-date minister need to have his hands in everything. Paul said: "This one thing I do." He is a good example for the modern Paul. All the membership must get their lives into vital touch with God, and then must their wills be free to act on all social questions. And they will become more and more like this when all the ministers have more of the Pauline spirit.

One minister says of his work: "I utterly hate sensationalism. There are no concerts in this church. We eschew every hurdy-gurdy. We use no stereopticon. There is no attempt to win by preaching on marriage or politics or *outre* themes. I wish people to understand that when they come here they will listen to the best preaching that I have the ability to give them on the old gospel lines. The one thing that more than anything else influenced my ministerial life was a sentence from C. H. Spurgeon. I heard him in his own pulpit say, "O! I love to preach the old gospel of my Lord and Savior. The committee on a reform movement came to see me to ask if I would speak at Exeter Hall, but I replied that I would not do it. I am a preacher of the unsearchable riches of Christ. Any blind fiddler could do that kind of work, but I am a preacher." More ministers need this example.

Some would make religion less divine and more human, less spiritual and more social, an organization for social service rather than for the kingdom of God, "A union of those who love for the service of those who suffer." They would take away much of the Word and Sacrament, of creed and confession, of faith and worship, of the agency and power of the Holy Spirit, and of crying unto men not to live by bread alone but by every word that proceedeth out of the mouth of God. But these are the Samson locks to the Church of Christ. She needs to guard them as her precious legacy, and ever to look well to the entangling alliances, lest she lose her power, her glory and her crown.

Sacramento, Calif.

THE DICTUM OF DR. SCHMAUK CENSURED IN GERMANY.

BY PROF. JOHN O. EVJEN, PH. D.

Allgemeine Evangelisch-Lutherische Kirchenzeitung for July 8, 1910, the organ of the General Lutheran Conference, whose confessional basis, in connection with that of the General Synod, has been an object of considerable discussion in the LUTHERAN OBSERVER and in the *Lutheran Quarterly,* and of much solicitude in the ultra-confessional camps of the General Council,—has taken notice of Dr. Schmauk, and that in concise, unmistakable language.

It will be remembered that the General Lutheran Conference some years ago was invited to America, and that the Conference was not held in America because of the attitude of the several bodies to the Book of Concord,—the General Council holding that the confessional basis of the General Synod did not justify the latter in participating in the deliberations of the great and noble body which aims at conserving what is Lutheran, be it found in a low Church like that of Württemberg or in a high Church like that of Sweden or Mecklenburg.

The writer of these lines, being an admirer of the General Lutheran Conference, and a firm believer in its future as the conservator of wholesome, cosmopolitan Lutheranism, and as the censor of synodic bigotry, regardless of its antecedents, felt that the General Synod was as much entitled to the benefits derived from membership in the Conference as was any other church body of acceptable standing. And as the arbitrary ruling of the representatives of the Council was a violation of the principle of confessional liberty, in the upholding of which more than one section of the Lutheran Church is interested, he investigated the confessional status of the several church bodies entitled to representation in the Conference, and registered the results in the *Lutheran Quarterly* and in the LUTHERAN OBSERVER.

This registration received some notice. It was, however, only a link in the chain of arguments, of which the General Synod had presented so many, defending a broad and, at the same time, warrantable basis of confessional subscription. It did not defend the historic sense of the Synod, for in this respect its assets, alas, are not particularly large; nor did it attack the antiquarian interests of the Council, of which there certainly is no dearth; but it corroborated the justness of what had been stated with classic precision, by Professor M. Valentine, in the last paragraph of the section entitled "Confessional Position" [of the General Synod] in "The Lutheran Encyclopedia." And it endorsed the position of that staunch and fearless advocate of the material and the formal principle of the Lutheran Church, Professor J. W. Richard, now gone to his reward, but once the target—pardon the word—of missiles set in motion by men of inch-high distinction dressed in little brief ecclesiastic authority.

In the controversy following, perhaps for the twentieth time repeated in the history of the two Synods, Professor J. A. Singmaster, president of the Gettysburg Theological Seminary, stated the position of the institution he serves, endorsing that of Professor Richard. It was then that the organ of the largest synodic body in America spoke, *Lehre und Wehre,* of St. Louis. It coined the expression "The Gettysburg Triumvirate" and arrayed the triumvirate in a confessional line with Professor Hauck and Professor Ihmels. The triumvirate, it was stated, consisted of Professors Richard, Singmaster, and Evjen. It was, indeed, an honor to be proclaimed as being in confessional company with Professor Hauck, the greatest living authority on church history, incidentally the writer's own teacher for three consecutive years, and with Professor Ihmels, now president of the General Lutheran Conference. The writer has no knowledge of the manner in which the other two of the triumvirate appreciated the classification of "Missouri," but, like a frail species of genus homo, he found temporary consolation in being on the right side of the wall when the Rev. Leander Keyser, D. D., was tabernacling and marshaling his flat-footed regiments on the other side, with the Concord battery in the rear—the "in hoc signo" of Dr. Schmauk.

But Dr. Schmauk was not on the right side. The General Conference proved to be more democratic than most of America's prelates. And Dr. Schmauk discovered this. He had not noticed this democratic basis before, though it was always there. He had to account for it: the General Conference had changed its confessional position.

In *The Lutheran Church Review,* for January, 1910 (p. 154), he has written the following:

"The *Allgemeine Konferenz* has changed its original confessional position and arrayed itself in line with the State Church, while a true confessional position is being upheld by a newly organized body, *Der Lutherische Bund.*"

What does the organ of the *Allgemeine Konferenz* say in regard to this?

It has not consulted the *Lutheran Church Review,* which, perhaps, is not on its list of exchanges. But it has an accurate knowledge of Dr. Schmauk's dictum and introduces its censure with the following brief statement:

"In No. 7 of the *Theologischen Zeitblattes* the following statement is made: 'The American General Council publishes quite a large theological periodical, the *Lutheran Church Review,* edited by Prof. D. Theol. Schmauk in Philadelphia. In the first quarterly issue of 1910 the editor, in an article, entitled 'New Rationalism and Lutheranism in Germany,' writes among other things the following:

"'The *Allgemeine Konferenz* has changed its original confessional position and arrayed itself in line with the United State Church.'"

It will be observed that this quotation differs from the original, as given above, only by one word. It mentions the *United* State Church. As your writer has the English quotation from a colleague, he cannot state upon his own authority whether "United" is found in the original. But he can state that the leaving out, or the insertion, of this word in this connection is of no practical account, as Dr. Schmauk, at the recent convention of the General Council, in Minneapolis, accused the General Conference of having arrayed itself in line with the United State Church of Prussia, asserting that the Emperor was having his hand in the movement, etc. To those who knew the true situation in Germany the speech was a most provoking manifestation either of presumptuousness or of *Unkenntnis.*

Now for the comment the *Allgemeine Evangelisch-Lutherische Kirchenzeitung* makes in reference to the quotation from *Theologisches Zeitblatt.*

It says: "We do not know whether this grave untruth (*schwere Unwahrheit*) has been actually uttered by Dr. Schmauk. For every word of it is false *(Denn jedes Wort daran ist falsch).* The General Ev.-Lutheran Conference occupies exactly the 'confessional position' of former days. Such men as Professor Ewald, Ihmels, Walther, Zahn, or such outspoken venerable leaders in matters of Lutheran Confession as Dr. Bard do not change their confession as a garment. And just as false is the assertion that the Conference 'has arrayed itself in line with the United State Church.' The mission of the Conference is not one of ecclesiology, never has been this: it has no mandate

to carry on church politics. But it has a denominational mission: its highest aim is to gather all who band together around the Lutheran Confession. It has, therefore, extended its hand to the Lutherans in Prussia, and this justly. Now, as formerly, it deplores the Union (between the Lutherans and the Reformed) as an injury to the pure confession, and seeks on its part, with all its power, to remove the evils resulting therefrom, and to hinder their obtrusion."

The justice of this consideration for the Lutherans in the Union is seen readily. Eleven of the fourteen provinces of Prussia belong to the United Church, which consists of 17,000,000 members. But in all of the United Churches of Germany there are only 3,000,000 Reformed. Are more than 15,000,000 Prussian Lutherans to be ostracized for being baptized and confirmed in a United Church? Or, is an eminent man like Kähler or Seeberg to be brushed aside, merely for being the incumbent of a chair of theology in a Prussian university?

The *Allgemeine Konferenz* knows what constitutes the criteria of a Lutheran, and it can certainly hold its own against any charge of the present president of the General Council.

In the West the Conference is growing stronger every day, for its work is now being made known as never before. May it be permitted to hope that the Conference can set a new pace for Lutheranism in America, level the bickering about the symbols, quell bigotry, and give the adherents of Augustana a broader outlook all around.

In conclusion—let me now use the first person—it may be said that we in the West are, perhaps, more receptive of the spirit of the *Allgemeine Konferenz* than the majority in the Lutheran East, where traditions have a firmer hold on the churches and where local pride is apt to discount European auxiliaries. The theological seminary in which I am teaching has for forty-one years been aiming at the ideal set by the General Conference; a schism of 1893 only served to get it still closer to the program of the Conference, with which it has worked in harmony, indefatigably but, perhaps, unknowingly. The schism caused the origin of the Lutheran Free Church, whose policy is strictly congregational, the annual meeting having only advisory power.

To make the situation clear I shall quote from one of my own articles (*Lutheran Quarterly*, April 1906): "The Free Church, the left wing of the former 'Conference,' emphasizes the rights of the congregation, purity in life, simplicity in doctrine. She protests against dead orthodoxy, hierarchical rule, and cumbersome ritualism. Her basis of organization is broad and liberal, admitting any Norwegian Lutheran to her annual meetings as a participant and voter regardless of his connection with other bodies. The Free Church rallies around the Augsburg Seminary, a true home of the evangelical Lutheran spirit, the oldest Norwegian theological school in America [it is now as much English as Norwegian], of which Prof. G. Sverdrup [now deceased] is the president. The Free Church is a historical Church which lays stress on historical development and denies most emphatically that theological development reached its zenith in 1580."

Here, on the banks of the Mississippi, not so far from its source, is Augsburg Seminary. It was named *Augsburg,* to emphasize the confession. Farther down the river, south of the influx of the Missouri, is another school of theology, famed for its savage orthodoxy and its large attendance (250 students of theology). It is called *Concordia.* Our boats never go so far. But we feel we have as much right to the Lutheran heritage and enjoy fully as much of it as they—we with *Confessio Augustana,* they with *Liber Concordia.*

Truly, Lutheranism is something more than a problem of creedal mathematics, a harmonizing of three times three symbols with such inventions as *quia* and *quatenus, norma normans* and *norma normata.* It is Life in the Word, above everything else.

As for the negative values which censorious confessionalists attach to bodies like the *Allgemeine Konferenz,* it will suffice to remind ourselves and them of the *Sinnspruch* of Professor Hauck which was published in *Allgemeine Ev.-Luth. Kirchenzeitung* on the sixth of August, in the year when the University of Leipzig celebrated its 500th anniversary. More than 250 Americans who had received their doctorates from this institution (of whom only the smallest fraction were Lutherans—I know only of five) had then the pleasure of remembering their alma mater in an extraordinary way, but only those who were present saw or heard the *Sinnspruch* of the great historian:

Rationum commenta evanescunt
Manet rerum veritas.

Minneapolis, Minn., the sixth of August, 1910, a year of papal and prelatic trouble.

IGNORANCE OF THE BIBLE.

Once our fathers had few books, no newspapers, no facilities for communication with the world, and the Bible and "Pilgrim's Progress" were almost the only works accessible among the people. Then the Bible had the first place, but now it has been dethroned by the pressure of modern life, until the generation in middle age and their children are growing up so ignorant of even the Bible stories, to say nothing of its great truths, that they do not understand them in the ordinary intercourse of life or in their relation to literature. The Bible stories have heretofore been one of the treasures of childhood, but now they are not familiarly known.

This ignorance has begun to show itself in life. An American house, extensively engaged in the manufacture of stained glass windows, reports that the demand for Biblical subjects represented in this form has greatly fallen off, because those who are ordering them for the churches are so ignorant of the Bible that they do not appreciate the fitness of a Bible story for this purpose. They have to be taught their Bible before they can rightly value the art which they desire to employ. In other days the richest forms of stained glass have been those that reproduced the familiar scenes of the Bible and their lessons.

What shall be done to restore the Bible to its place? We are not a religious people, and do not have enough regard for sacred things to adequately maintain that side of life. The preference of sentiment to religion in art indicates that show takes the place of reality, and perhaps there is no better illustration of where our weakness lies; but if the Bible is not to take its old place in the church and the home, it is not to lose its hold of life. It is the greatest literature of the world. Its appeal to us is on the highest plane. It is inexhaustible. It may be less authoritative through a transitional period, but the time is not distant when it will again be read, not, perhaps, as an oracle, but as the one Book which reveals us most to ourselves, and as the treasury of the highest truth that has yet been given to mankind. It is the strong conviction of those who have given the Bible most attention that it is only temporarily neglected and that when it ceases to be a fetich its matchless truths will stand out in brighter luster than ever before. The Bible has not passed away because this generation is less familiar with it than other generations have been. It is the literature of the Hebrew people, and it is so wrought into our institutions and into all that belongs to our highest life, that it can never lose its place as the chief teacher of the human race.—Boston Herald.

STRENGTHENING THE THINGS THAT REMAIN.

BY REV. J. AURAND.

"Strengthening the things which remain" are the words addressed to the angel or pastor of the church of Sardis in Asia.

The state and condition of things in the church at Sardis was most pitiful. The charge made against her was inactivity in the preservation and distribution of the faith, that is, of the living, active faith, that takes no denial in its usefulness.

The city of Sardis was a rich, influential place, and its people possessed more of the spirit of worldly gifts and pleasures than of desire to serve God. This was the cause of their sinful deadness, inactivity and declension in the church. It is said, in all outward form and appearance, the church of Sardis was alive and active with a vital religion, but it was really, at heart, lifeless. The reason given for this is, that they had let down their watch and thereby permitted the enemy to enter and cause a dearth and godless life, having nothing but a form of godliness, but denied the power thereof. Whenever we are off our watch, we lose ground, and therefore must return to our first love, and be watchful against sin, Satan, and whatever is destructive to the life and power of godliness. "Watch ye and pray, lest ye enter into temptation." And Paul says, "Watch ye, stand fast in the faith, quit you like men, be strong."

If we would be and are watchful we must be active and engage as much as possible in the work of the Lord and the Church, that we grow and become more efficient in his service, for idleness will hatch and bring forth sin.

The church at Sardis had a name that she lived, but was dead in trespasses and sin. She had no fruit of good works. As of many churches of to-day, Sardis was well spoken of, and regarded as a model by those around. But God, who knows our every thought and purpose, searches out every secret thing, before whose eyes no falsehood can have sufferance, saw that while the church of Sardis had not openly avowed affiliations with the heathen world, the two tacitly understood one another. But God, knowing all things, came and said to that church, "Thou art weighed in the balances and art found wanting," and for this reason the angel was sent to warn it to take heed and "strengthen the things which remained and that were ready to die." From this we infer, there were some few who had retained their integrity, but they were in danger of declining with the rest. This shows us that we all have influence, one over the other, either for good or evil.

It is a difficult matter to keep ourselves up to the power of the God life when we see a universal deadness and declension around and about us. How can one keep alive when conditions chill the soul? Then, as the saying goes, "like priest like people." Like begets like, and as the service so the effect. This may be understood of practices. "I have not found thy works perfect before God," not filled up with fruit of righteousness. There is something wanting, a lack of interest in living religion, of pungent preaching, earnest believing prayer, true spirited devotion; there is the shell of profession, without the kernel of true godliness to bring forth the fruit of love; there is the carcass, but not the soul; all empty of good work; the shadow but not the substance; the inward power is wanting, a faith that is counted for righteousness, and worketh by love, which is the fruit of the Spirit; therefore works are hollow and empty; prayers are not filled up with holy desires. When the spirit of Christ is wanting, the form that is cold and lifeless can not long subsist, and should not.

In view of these facts we should think of the lure and deceitfulness of the world. The spirit of the church of Sardis is largely represented at the present day among many professing Christians. It is no doubt painful to many when they are reminded of the fact that the allurement of the world, and the inauguration of so much formal services, with associations of clubs, card parties, etc., are the most powerful factors of evil man has to war against.

Alas! the deceitfulness and debauchery of the world is fast creeping into the heart and life of many, killing those spiritual gifts and grace whereby we must expect, if at all, to overcome the world, and the flesh, and be acknowledged as children and heirs of God and his kingdom above.

Alas! What folly to drift into a half-hearted, lifeless religion, that has no higher aim nor more worthy end in view than act out the form of a lifeless and spiritless devotion in the opening and closing services, practiced in many of the churches in late years. This should not be the case. But rather it should be said, "Ye are our epistle written in our hearts, known and read of all men," because of the heartfelt spiritual devotion entered into in all the services of the church, followed by actions of the Christ-life in every day intercourse with each other.

Then, what is our duty? It is to watch and pray that we may be quickened in our spiritual ardour, and strengthened in our love of service for Christ. It has been said, this watching unto prayer which brings in the divine life, quickens the spiritual powers, lifting them up to newer, higher and more perfect work. So to do this, requires vigilance in personal religion—in thought, in words and actions. It also requires vigilance in the church, if we would save souls. Our Christian activities will decline, and eventually die, if spiritual life is not growing within; if we do not realize more strongly our own individual need, living in closer communion with God to gain more of his grace, remembering the admonition, "Be watchful, and strengthen the things which remain, that we may be ready to die."

Would we have a holy inspiration and keep up ardent desires, we must do as they that would keep up the fire—cherish the sparks and blow them up to a flame. There is no living under the means of grace, and the influence of God's inspired word, but will have more or less good moods and lively motions of faith and love. Many times the waters are stirred, when hold should be taken of this advantage. God has left us enkindling means—prayer, meditation and the Word, quickened by the Holy Spirit, to help our infirmities, so that we can do good, if we will. Therefore, how can we be watchful and a means to strengthen the things which remain, that are ready to die?

1. By being actively engaged in the service of God and his Church. This means to have God with you; to be prompt and energetic with an inspiration for the salvation of souls.

2. By being alive and helpful in all the interests of Christ's kingdom. This means to overcome and remove, if possible, any and every thing that is against the interest of a live church.

3. By making the Christian religion and service of God a life business, being fully equipped with "the whole armour of God, that ye may be able to stand against the wiles of the devil," "in the evil day"—"having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace."

Mifflinburg, Pa.

—No physician ever weighed out medicine to his patient with half so much exactness as God weighs out to us every trial; not one grain too much does he ever permit to be put in the scale.—Cecil.

GLADSTONE'S WOMEN FOLKS.

BY JANE A. STEWART.

So much is said of his great statesmanship, his influential friendships, and the notable career and high character of the great Gladstone that we are likely to overlook that specially close and intimate group—his women folks. These were, however, the primary factors in his development and achievements. For they formed the sunny background to his life, that made and kept him strong.

Naturally the foremost figure in this little group is his mother. Marked by all the distinguishing and sterling characteristics of the Scotch (Gladstone was of pure Scottish origin on both sides) Mrs. John (Lady) Gladstone was a woman of warm piety, admirable in spirit and purpose, and also beautiful in face and form. "The bonnie Miss Robertson" she was called in her native place, Dingwall, Rossshire, Scotland, of which her father was the provost. She was thirty-six years of age when William, her youngest boy, was born. Naturally he was closer to her than his three older brothers. And as a child he was taken by his parents on many short trips to Scotland, to Cambridge, London, etc.

On one of these journeys, when he was but four, his mother took him to visit Hannah More, the author, who gave him a copy of her "Sacred Dramas" as a souvenir.

It was at his mother's knee that the boy Gladstone received his first impulse towards the religious life; and going to church constantly in her company he acquired those habits of punctual attendance on religious observances which were a vital part of his life and character.

Gladstone was devoted to his mother. When absent at school in Eton and in Oxford, he wrote her frankly and fully and regularly long letters glowing with filial love and respect. When she became very ill in 1835, and he was an active politician, he never permitted anything to interfere with his daily, devoted attendance at her bedside. He read the Bible to her; told her the interesting news about levees and drawing rooms; about the great dinner at Sir Robert Peel's; and all the rest of his business and recreation. She passed away soon after the age of sixty-two, and Gladstone, crushed by his first great sorrow, but sustained by the Christian's hope, wrote to a college friend:

"How deeply and thoroughly her character was imbued with love; with what strong and searching processes of bodily affliction she was assimilated in mind and heart to her Redeemer; how, above all other things, she sighed for the advancement of his kingdom on earth; how few mortals suffered more pain or more faithfully recognized it as one of the instruments by which God is pleased to forward that restoring process for which we are placed on earth."

Gladstone's godmother, when he was christened in the parish church of St. Peter, Liverpool, was his elder sister, Anne, then just seven years old. Of deeply religious character, she contributed to her youngest brother's religious training. "She died a perfect saint in the beginning of the year 1829," records Gladstone. "In her later years she lived in close relations with me, and I must have been much worse but for her."

To his younger sister, Helen, who died in 1880, Gladstone was always a devoted brother, and his tender affection and care were warmly reciprocated and appreciated by Helen. The ties of kindred were strong in the Gladstone family, who were a beautiful example of sustained attachment and family unity, even though differences of opinion might divide them in thought.

It was in 1839, when he was nearly thirty, that Gladstone united his fortunes with those of Miss Catherine Glynne, the lovely daughter of Lady Glynne, of Hawarden Castle. The union was singularly happy, for the two were thoroughly as one in purpose and spirit. Hers was a tender, wifely ministry, unremitting through more than sixty years of an exceptionally happy married life.

"There never could have been a wife more absolutely devoted to her husband and to his cause than Mrs. Gladstone," testifies a close friend. "There was something unspeakably touching, even to mere and casual observers, like myself, in the tender care which she always lavished upon him, a care which advancing years seemed rather to increase than to diminish."

Like the great statesman Burke, Gladstone could say that he never had an outside trouble in his life, which did not vanish at the sight of his wife when he crossed the threshold of his home.

She spared him every possible worry; she surrounded him with every comfort; she gladdened him with hearty sympathy; she even canvassed for him during electoral campaigns.

Gladstone's wife was not only a loving wife and practical home-maker, but she was also an active philanthropist. Through her the family interest was shown in charitable enterprises, such as the Hawarden Orphanage, the Home for the Aged, and kindred institutions, for which she somehow found the needed means.

There were three daughters (as well as three sons) born to the Gladstones. One of these, named Catherine for her mother, passed away in childhood. The eldest daughter, Agnes, married the Rev. Mr. Wickham, and Mary, the second daughter, became Mrs. Harry Drew. The love of his children brought a new happiness into the life of the great statesman.

A glimpse of his well-ordered life habits is given by his appreciative daughter Mary (who had literary ability, and aided her father), in a letter to her friend, Lady Waterford: "Yesterday my father was saying he did not believe he would be alive now if he had not always kept his Sundays quite apart from his ordinary, and specially his political life. Not only because of the pure refreshment it has always been to him to turn to holier things on that day, but because it has enabled him to learn more on religious subjects than perhaps any other layman, and so has given him that firm and splendid ground which has ennobled and hallowed all his actions through life."

The devoted wife of Gladstone was spared to continue her ministry to him until the very end of his long life, for she survived him by two years. Through his weary months of suffering from an incurable disease she was by his bedside. She held his hand as he drew his last breath. And during the last touching rites in Westminster Abbey, she sat, a "solitary and pathetic figure," at the head of the grave which later opened to receive her own honored remains.

Of his wife Gladstone said at their fifty-ninth wedding anniversary: "It would not be possible to unfold in words the value of the gifts which the bounty of Providence has conferred upon me through her."

And Lord Rosebery in his eloquent public tribute to the great Premier, at the memorial service graciously and fittingly made reference to the one "who for sixty years shared all the sorrows and all the joys of Mr. Gladstone's life, who received his confidence and every aspiration, who shared his triumphs with him and cheered him under his defeats; who by her tender vigilance, I firmly believe, sustained and prolonged his years."—Western Christian Advocate.

—Bethink thee of something that thou oughtest to do, and go and do it, if it be the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feelings; do thy work.—George Macdonald.

VACATION THOUGHTS.

BY JUNIUS B. REMENSNYDER, D. D., LL. D.

"There is," says Solomon, "a time for everything under the sun"—a time to work and a time to rest, a time for business and a time for pleasure, a time for the rush of activity and a time for the quiet of meditation. One is a necessary supplement of the other. Hence the value of the summer vacation. The city toiler is under constant stress. A retreat to the country gives rest from strain, and also opportunity for meditation. When Isaac wished to think deeply he "went to the fields at eventide"—he communed with nature.

Life is two-sided, active and passive. The active side calls to work, to business, to the necessary, practical duties. But the passive, or meditative, pertains to man's inner life. Such brooding of the heart over the mysteries of life gives depth to thought and seriousness to character. It is in the spirit's quiet hours that divine whispers become audible and that eternity opens its secrets to the soul.

For this we city dwellers especially need the scenery and impressions of the country. The simplicity, the stillness and peace of nature call us to meditative thought. Nature preaches God. In this sky-domed temple we find a pulpit that voices the messages of God, an altar that summons us to worship. "As," said the great naturalist Linnaeus, "I saw the rich coloration and exquisite design of an unfolding orchid I bowed my head in worship, for I saw God passing by."

So in the Bible the aspects of nature ever call to religion. As David beholds the starry firmament at night he cries in adoration, "The heavens declare the glory of God;" as he sees the black storm clouds massing and hears the thunder clashing through the mountain passes he soliloquizes, "The God of glory thundereth," and as he stands on the shore and looks at the waves breaking on the sands he muses, "They that go down to the sea, these see the works of the Lord and his wonders in the deep."

Jesus spent a large part of his life in the open by the shore of the Lake of Galilee, by the Jordan River, in the mountains and in the fields. Here he retired to refresh his spirit from the work and strife of the city, and from the lily of the valley, from the vine and from the nodding golden wheat he drew themes for his immortal sermons.

It is sometimes said that when we go to the country we leave our church and religion behind and forget them. Worn with work and noise and hurry, when we feel the joy of release we are like a caged bird set free. We want to abandon ourselves to our mood, to let ourselves go, to do just what we like. This is what we need and we should have far more of such recreation.

But, on the other hand, this simple freedom of nature inclines to meditation, the twin sister of religion. For nature is God's temple. The creation speaks the language of devotion. What can be more true and beautiful than Charlotte Brontë's picture of nature as a symbol of worship?—"Nature is now at her evening prayers; she is kneeling before the red hills. I see her prostrate on the great steps of her altar. Her mighty hands are clasped beneath her. So, kneeling, she speaks with God."

In our summer vacation, then, let our time for self-communion and our fellowship with nature draw us closer to the Creator, renew our faith in God and our trust in the Providence that feeds the sparrow and paints the flower of the field. Thereby shall we not lose but gain new ardor and strength in our piety.

—If a thing is possible and proper to man, deem it attainable by thee.—Marcus Aurelius.

RIGHTEOUSNESS IN OUR PUBLIC SCHOOLS.

Some Hindering Forces.

BY REV. J. E. MAURER.

In view of the vital relationship between the Home, the Church and the State, this fact is self evident. All education must be religious, and in the non-sectarian sense *Christian*, whether under the auspices of the Church or State. This is the challenge of eternal truth to all those who constitute the members of the family and the citizens of the State. But the rationals of such a good work and for such noble ends is well nigh defeated by the mincing methods of the Church on the one hand and by the secularized school system on the other.

The Pope of Rome says, "I am infallible." The high churchman of Protestantism says, the Church of England is never wrong. Both declarations flaunt forth the ecclesiastical position that begets schism; and schism when it is finished puts to death the possibility of the fraternity, charity and loyalty that should unitedly stand for righteousness in every man's character, calling and citizenship. Even among Protestants, we find that a representative of one denomination as compared with others, compliments and satisfies himself by saying, "I meet with nobody but myself that is always in the right;" and this spirit helps to dig a deep and fixed gulf between the Church and the public schools. In other words, the practical good done by *positive* religious instruction as given by our Christian teachers in our public schools, has resulted in little better than a religious text-book for children, prepared and used in England in the eighteenth century, in which these two questions were asked, for what end did God make the lark and the dove? Answer: To teach us what we ought to be. For what purpose did God make owls and bats and swine? Answer: To teach us what we ought not to be. The spirit of schism and self-righteousness is a present-day force that hinders the progress of righteousness in our public schools. It says, let there be righteousness but not according to pronounced pedagogical methods. This captious spirit in the Christians, or rather in churchmen, who pose as leaders among their fellow-men, puts them in the ludicrous position of "straining at a gnat and swallowing a camel." The purely secular method in our schools develop a spirit of indifference to the demands for righteousness in public affairs.

But while the State as an educator may be indifferent to this highest of all demands, her cultured teachers and professors may use the text-books of Greek and Roman mythologies, while the Book of the Christ of God may be ignored. In this atmosphere the hindering forces are augmented because the foreign element in our large cities develops into a strong political power for unrighteous municipal government; and also gives leverage to a foreign pontifical potentate, to move our courts of justice to say, the use of the Bible in our public schools must be prohibited. The Supreme Court of the State of Illinois, in a recent decision, gave notice to all her citizens, that the Bible, the Lord's Prayer, and sacred hymns must not be used in their public schools. The schools of Chicago have been without the Bible for thirty years. The Supreme Court of Illinois stands opposed to all practical methods that work for righteousness in the public schools of the State. This high court of justice is anti-Christ so far as the relation of the Bible to the public schools is concerned; but this same high court has no decision to render against the seven thousand saloons of Chicago, that are lawless and evil-doing every day of the year. There is no good reason why every hindering

force in this good work ought not to become a positive helping and aggressive force for righteousness in our public schools. The righteousness that has made our nation Christian must be dominant in the training of the child, the conduct of the Christian and the policy of the citizen. This can only be done by giving Christ, the righteous One, rightful and royal pre-eminence in the Home, the Church and the State.

Mount Carroll, Ill.

MARK TWAIN.

Mark Twain was an orator, and not merely a molder of evanescent epigrams. His grip—the grip of a controller of men—was upon all who watched, and listened, and wondered; and slowly, quietly, he showed them what few, perhaps, had suspected—the large emotions of one who has lived, suffered, worked, thought, and remembered. None would accuse him of sentimentality: he never cultivated the tricks of the mere showman, or sought refuge in the facile revelations of the self-pitier. But just as he represented the obvious traits of the typical American character—sincerity in word and deed—so also he represented the unobvious, and sometimes unsuspected, traits—the emotional susceptibility, the questing for the ideal, all the spiritual unrest and human lovableness lying deep, very deep, in the heart of the race which is outwardly brusque and business-like to the point of brutality and offensive rudeness. The reception he had met with; the weeks of spontaneous and astonishing demonstrativeness—a prolonged orgy of unsatiated affection; the comprehension of his aims and the graceful and ungrudging acceptance of the charm of his personality: all had combined to wear away the outer shell of customary reticence. And so, very human, a little weary, but altogether unafraid of eloquence, he came at last to his peroration.

"Home is dear to us all, and I am now departing for mine on the other side of the ocean. Oxford has conferred upon me the loftiest honor that has ever fallen to my fortune, the one I should have chosen as outranking any and all others within the gift of men or states to bestow upon me. And I have had, in the four weeks that I have been here, another lofty honor, a continuous honor, an honor which has known no interruption in all these twenty-six days, a most moving and pulse-stirring honor: the hearty hand-grip and the cordial welcome which does not descend from the pale gray matter of the brain, but comes up with the red blood out of the heart! It makes me proud, and it makes me humble.

"Many and many a year ago I read an anecdote in Dana's 'Two Years before the Mast.' A frivolous little self-important captain of a coasting-sloop in the dried-apple and kitchen-furniture trade was always hailing every vessel that came in sight, just to hear himself talk and air his small grandeurs. One day a majestic Indiaman came ploughing by, with course on course of canvas towering into the sky, her decks and yards swarming with sailors, with macaws and monkeys and all manner of strange and romantic creatures populating her rigging, and thereto her freightage of precious spices lading the breeze with gracious and mysterious odors of the Orient. Of course, the little coaster-captain hopped into the shrouds and squeaked a hail: 'Ship ahoy! What ship is that, and whence and whither?' In a deep and thunderous bass came the answer back, through a speaking-trumpet: 'the Begum of Bengal, a hundred and twenty-three days out from Canton—homeward bound! What ship is that?' The little captain's vanity was all crushed out of him, and most humbly he squeaked back: 'Only the Mary Ann—fourteen hours out from Boston, bound for Kittery Point with—with nothing to speak of!' That eloquent word 'only' expressed the deeps of his stricken humbleness.

"And what is my case? During, perhaps, one hour in the twenty-four—not more than that—I stop and reflect. Then I am humble, then I am properly meek, and for that little time I am 'only the Mary Ann,' fourteen hours out, and cargoed with vegetables and tin-ware; but all the other twenty-three my self-satisfaction runs high, and I am the stately Indiaman, ploughing the great seas under a cloud of sail, and laden with a rich freightage of the kindest words that were ever spoken to a wandering alien, I think my twenty-six crowded and fortunate days multiplied by five; and I am the Begum of Bengal, a hundred and twenty-three days out from Canton—Homeward bound!"

The audience sat spellbound, in almost painful silence, till it could restrain itself no longer; and when in rich, resonant, uplifted voice Mark Twain sang out e words: "I am the Begum of Bengal, a hundred and twenty-three days out from Canton," there burst forth a great cheer from one end of the room to the other. It seemed an inopportune cheer, and for a moment it upset the orator: yet it was felicitous in opportuneness. Slowly, after a long pause, came the last two words—like that curious, detached and high note in which a great piece of music suddenly ends—"Homeward bound." Again there was a cheer; but this time it was lower; it was subdued; it was the fitting echo to the beautiful words—with their double significance—the parting from a hospitable land, the return to the native land—wail and pæan, pæan and wail. Only a great *littérateur* could have conceived such a passage: only a great orator could have so delivered it.—Charles Vale, in The Forum.

—Slowly throughout all the universe that temple of God is being built. Wherever in any world a soul by free-willed obedience catches the fire of God's likeness, it is set into the growing walls, a living stone. When, in your hard fight, in your tiresome drudgery, or in your terrible temptation, you catch the purpose of your being and give yourself to God and so give him the chance to give himself to you, your life, a living stone, is taken up and set into that growing wall. . . . Wherever souls are being tried and ripened in whatever commonplace and homely ways, there God is hewing out the pillars for his temple. O, if the stone can only have some vision of the temple of which it is to lie a part forever, what patience must fill it as it feels the blows of the hammer and knows that success for it is simply to let itself be wrought into what shape the Master wills!—Phillips Brooks.

—Only those really know the ease of living who never try to dodge the hard things in life. For the easiest time to do a hard thing is when it first makes its appearance. If we would double its difficulty, we need only postpone it once; if we would make it four times as hard, a second postponement will insure this. And if we would have the drag and the nightmare of shirked duty always with us, so that life itself becomes a chronic burden, we must simply make our postponement of our hardest duties permanent. Tribulation lies ahead for any one who will not grapple his hard tasks promptly. Joy and strength and the exhilaration of ever-increasing power are assured to one who seeks the ease of instant duty-doing. We are hardest on ourselves when we try to save ourselves from hardship.

—I more than doubt whether, until our small services are sweet with divine affection, our great ones, if we are capable of such, will ever have the true Christian flavor about them.—George Macdonald.

Our Young Lutherans.

INTERNATIONAL SUNDAY-SCHOOL LESSON.

Third Quarter: Lesson X. September 4, 1910.

Two Parables of Judgment. Matt. xxi. 28–46.

Golden Text.—"Therefore I say unto you, The Kingdom of God shall be taken from you." Matt. xxi. 43.

COMMENTS BY PROF. J. A. SINGMASTER, D. D.

Two days after Christ's triumphal entry into Jerusalem, he uttered these parables of judgment, which we study to-day. The Jewish leaders were resisting his claims. By his fulfilment of the Scriptures, Jesus sought to convince them that he was the Messiah, but in their pride and delusion they failed to recognize him. Now he makes a new effort to warn them by setting forth the fate of such as reject him, yet he could not move them. The two parables are a scathing arraignment of the chosen people, and an awful prophecy of the dire events that came to pass because they rejected him.

I. The Two Sons (vs. 28–32).

The Penitent.—The man who had the two sons represents God, whose children are the Gentiles or outcasts and the Jews. The former boldly transgressed his laws, and at first refused to obey when asked to work in their father's vineyard. By and by, however, when they realized the situation, they repented and obeyed. This was realized especially in the great missionary tours of the apostles. Rejected by their countrymen, they were received by the heathen. The character of the first son is defective, but his repentance shows moral earnestness and love.

The Hypocrite.—The second son promised at once to labor in the vineyard but went not. He deceived his father and was a despicable hypocrite. Under a dutiful exterior he hid a deceitful heart. Our Lord saw through the hollow mockery of Jewish pretensions, and illustrates their mean spirit by citing the case of John the Baptist, whom they had rejected while the outcasts believed him and repented. He intimates that this would be repeated in their rejection of him.

II. The Wicked Husbandmen (vs. 33–41).

Entrusted with a Vineyard.—The vineyard is a type of the kingdom of God. The householder plants a vineyard, hedges it about, digs a winepress out of the rock, and builds a watch-tower. Nothing is wanting to make it profitable to himself and to his tenants. There is no excuse for failure in the kingdom. God makes success possible. He apparently withdraws for a while and lets his kingdom out to husbandmen. These are highly favored by so rich a trust.

Refusing to Pay Rent.—When the season of the fruits drew near, the householder sent his servants to receive his share. But alas! the husbandmen declined to acknowledge their master's claim and shamefully treated the servants, beating, and stoning, and killing them. The good householder was patient and sent other servants, but they met a like fate. These servants evidently represent the noble priests and prophets whom God sent to Israel to receive the tribute of worship and of service. How many of these were cruelly treated and slain we learn from Scripture (Heb. xi. 32-40).

Slaying the Son.—The climax of wickedness is reached by the husbandmen when they deliberately reject and murder the son of their gracious master, who endeavors to win them by sending him to them. Nothing more can be done to save them from their folly. Swift and awful punishment follows. They are miserably destroyed and the beautiful vineyard let out to other and better husbandmen. The murder of the Son of man had not yet taken place, as that of the prophets. It was, however, already in the hearts of the leaders of the people. The parable was prophetic, and its awful realization transpired within a year of its utterance.

III. The Rejected Nation (vs. 42–46).

Rejecting the Corner Stone.—The kingdom of heaven is likened to the erection of a great building. The Jewish people were the chosen builders. They, however, lost their high honor by rejecting a particular "stone," which by the providence of God and its own fitness "was made the head of the corner. This was from the Lord and it is marvelous in our eyes." By a strange and unaccountable fatality the chief priests saw no beauty in Christ that they should desire him. They actually exalted themselves above him and pronounced judgment upon him.

Deprived of the Kingdom.—Christ now tells them plainly, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof." This has come to pass in a wonderful manner. The destruction of the Holy City and the scattering of the people took place within forty years of the prophecy, and Israel ceased to be a nation. Christianity is fostered by the Gentiles, while God's ancient people are still bound by their delusions.

Scattered as Dust.—The wonderful stone of history, Jesus Christ, is related to every human being. Some build upon it. Some stumble over it. Some are crushed by it. Those that build upon it are they who receive the gospel joyfully and live according to it. Those that fall on the stone, through ignorance, are hurt but may be healed. In his day these were they who stumbled at his cross, but were restored by his resurrection. Those upon whom the stone falls are they who wilfully reject him.

The Lord's words were at last understood by the chief priests and the Pharisees who would even then have seized him had they not feared the people who regarded him as a prophet.

Practical Reflections.

Which of the two Sons represents us?

Hypocrisy is a peculiarly despicable sin.

Some people are better than their promises; others worse.

Judgment is always taking place, and will conclude at the last great day.

Security in building is conditioned by the foundation.

Rejecting Christ means inevitable ruin.

Gettysburg, Pa.

YOUNG PEOPLE'S PRAYER MEETING.

Bible Study.

Topic for September 4, 1910. Christ Our Saviour. John iii. 5–21. (Consecration Meeting.)

BY REV. J. B. GUINEY.

I. Christ saves us from sin. Matt. i. 21; Luke i, 68, 69, 76, 77; Acts v. 21; Acts iii. 15, 26.

II. How Christ saves, by grace through faith. Acts xv. 11; Tim. iii. 15; Eph. ii. 8; John i. 16, 17.

III. Christ our Savior, when he saves, gives eternal life. John iv. 14; John v. 26, 39, 40; John x. 10; John xiv. 6, 19; Col. iii. 3, 4.

IV. Christ saves us from punishment and will keep us from falling. 1 Thess. i. 10; John iii. 16, 17; Luke ix. 56; Luke xxii. 31, 32; Eph. v. 6; Rom. viii. 35-39.

V. Christ saves us from eternal death. Rom. vi. 23; 1 Cor. xv. 36, 37; 2 Tim. i. 10.

VI. Christ our Savior makes the believer righteous. Rom. v. 15-21; 1 Cor. i. 30.

VII. Christ is also the Savior of our bodies. Eph. v. 23.

McCool Junction, Neb.

CHRISTIAN ENDEAVOR TOPICS.

Seed Thoughts.

Sunday, September 4th. Topic—Christ Our Savior. John iii. 5–21. (Consecration Meeting.)

BY REV. P. A. HEILMAN.

The consecration service. What shall we do with it? It is the most important service of the whole month and ought to be in the hands of the most skillful leader, one of the older members. This meeting ought to give tone to the whole month. Coming as it does on the first Sunday, let it be a looking forward and backward. But especially forward. Don't call the roll. Try the alphabet. If you have had it before, begin with Z and let all whose names begin with Z respond. Then, to keep all watching, pick out letters anywhere. Put them on the Board, and see that every one responds. Or try the committee plan, the whole committee standing until all have spoken. Let the leader suggest an appropriate song, now and then.

Good for something. The aim of the Christian Endeavor Society is to make young people good, but good for a purpose. The reason your society is dying is because you are doing nothing. Going to meeting, singing, praying, talking—isn't that something? It is a very small something. "Go *work to-day* in my vineyard" was our Savior's command. Work among the vines, or in the harvest field is not easy. Neither is God's work easy. We ought to want to do hard things.

Saved to Serve. We are saved for a purpose. Not that we might enjoy religion. Only those who serve can enjoy religion. The greatest joy of salvation is service. No wages without labor. Our Lord's command is, "Go to work, and whatsoever is right I will give thee." Do you trust your paymaster? Then go do his bidding.

Saved from—Saved to. Now read the daily lessons and see what Jesus has saved us from. I give only the word, but read the whole lesson—sin, falling, punishment, ourselves, error, death. That's enough to think about for a whole evening. But what are we saved to? To God, to ourselves, to righteousness, to peace, to everything that is worth while in this life, and the life to come. Saved to heaven and perfect bliss.

The verilies of Christ. Great truths are revealed in the verilies of Christ. Verily means truly. Double verily, when used by our Lord, means that the truth spoken is very important. They occur twenty-five times in this gospel. Three of them are in this lesson. Look at them closely. Regeneration is the first of these necessities. Then go on all the way through the gospel, and underscore every one. It would be a good thing in this meeting to have them all read. Find them in a concordance.

The best known verse in the Bible is in this lesson. If you do not know John iii. 16 lay it up in your heart to-night, not only the verse, but its location.

How know you are saved. If you love the Word, and Jesus the embodiment of the Word, and are striving to do his will, and to overcome the world, the flesh and the devil, and are walking in the footsteps of Jesus, as you find them in that word you can be sure of your salvation. "If any man will do his will he shall know of the doctrines." No need for any one to be in doubt of his salvation.

Avon-by-the-Sea, N. J.

Bible Readings.

M., Aug. 29. A Saviour from sin. Matt. i. 21; Heb. vii. 25.
T., Aug. 30. From falling. Luke xxii. 31, 32; Jude, xxiv. 25.
W., Aug. 31. From punishment. Eph. v. 6; Rom. v. 9, 10.
T., Sept. 1. From ourselves. Gal. v. 16; vi. 8; Rom. viii. 1-2.
F., Sept. 2. From error. Heb. iii. 10; John xiv. 6.
S., Sept. 3. From death. Rom. vi. 23; 2 Tim. i. 10.
S., Sept. 4. Topic—Christ our Saviour. John iii. 5-21. (Consecration meeting.)

LUTHER LEAGUE TOPICS.

September 4, 1910. 1 Kings viii. 15–30; 55–61. The Temple and Its Worship.

BY REV. H. E. CLARE.

Solomon's Temple was possibly the most beautiful and costliest building ever reared by man. It would be well to read a description of it in some Bible dictionary, remembering, of course, that no description can do justice to it. Read also 1 Kings v., vi. and vii. for an idea of the material used and the labor expended. Many of the estimates of the cost of the Temple run so high that they seem fabulous. This much is certain: the building of the Temple was the most ambitious attempt upon the part of man to honor our God with a glorious house.

I. The Temple has many lessons for us, but let us as young Lutherans fix this important one in our minds: no church building can be too beautiful or too costly for the worship of our God. But we must furnish the material and the labor. The rock-bottom foundation must be sacrifice. Most of our congregations could worship in more fitting temples, if we would learn the great lesson of honoring the Lord with our substance.

II. The worship of the Temple was antiphonal. God spake to his people and they made their responses. It was a talking back and forth between God and man. This is the nature of true public worship. Every liturgy that God has given his Church is an illustration of this principle. Many of the psalms were used in public worship and their antiphonal composition is easily apparent. Our own Common Services is built up on this principle, and is a beautiful illustration of the divine and human elements in public worship, God speaking to man and man responding to God.

The worship of the Temple was pronouncedly jubilant—not gloomy and somber as is often supposed. There were many sacrifices, but feasting was usually an accompaniment of the sacrifices. And the words most frequently heard were "Praise the Lord," "Rejoice," "Be glad" and cognate terms. And all this was because the worship of the Temple looked forward to Christ. Its joy was the joy of Messianic anticipation. In this it struck the true note of worship—joy in the Lord.

The worship of the Christian Church is far superior to that of the Temple because the precious promises have been fulfilled. Our joy is not the joy of anticipation but the joy of assurance, the joy of salvation realized.

Wilkinsburg, Pa.

Luther League Daily Bible Readings—August 29–September 3.

Monday: 1 Chron. xvii. 1-15—Proposed by David.
Tuesday: 1 Chron. xxii. 1-19—In Preparation.
Wednesday: 1 Kings v. 1-18—Builded by Solomon.
Thursday: 1 Kings chaps. vi. and vii.—Its Description.
Friday: 1 Kings chap. viii.—Its Dedication.
Saturday: 2 Chron. xxxvi. 14-21—Its Destruction.

—If Christian people want to have the bread of God abundantly, they must climb. It is to those who live on the heights that provision comes according to their need. If you would have your Christian life starved, go down into the fertile valleys. Remember Abraham and Lot, and the choice which each made. The one said: "I want cattle and wealth, and I am going down to Sodom. Never mind about the vices of the inhabitants. There is money to be made there." Abraham said, "I am going to stay up here on the heights, the breezy, barren heights," and God stayed beside him. If we desire them to be fat and flourishing, nourished with the hidden manna, then we must go up. "Their pasture shall be in all high places."—Alexander Maclaren.

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FRIDAY, AUGUST 26, 1910.

Heresy is an Error; Intolerance is a Sin; Persecution is a Crime.—Dr. Philip Schaff.

TABLE OF CONTENTS.

CONTRIBUTIONS: Susceptibility of Beauty—Religion a Vital Force—Taking a Hand in Reforms—The Dictum of Dr. Schmauk Censured in Germany—Strengthening the Things That Remain—Vacation Thoughts—Righteousness in Our Public Schools - - - - - - - 1-9

OUR YOUNG LUTHERANS - - - - - - - - 10, 11

EDITORIAL: The Future as a Motive—Strength—The Personal Element—Editorial Notes - - - - - - 12-15

CHURCH NEWS - - - - - - - - - - 16-18

THE FAMILY DEPARTMENT - - - - - - - - 19-27

MISCELLANEOUS - - - - - - - - - - 28-32

THE FUTURE AS A MOTIVE.

Because of the insistence with which it admonishes us to estimate the events and experiences of our present life from the standpoint of their bearing on life to come, there are those who have brought an indictment against the gospel, accusing it of sacrificing what is tangible and practical for what is remote and visionary. It has been alleged that the emphasis put upon this way of looking at things has crippled the Church's influence and power. It has not been the factor it might have been, for example, in the betterment of social and industrial conditions because of this taint of "otherworldiness." If, instead of trying to make men content with the ills and inequalities of the present order, it had not ceased to utter thunderous protests against them, and had summoned its members to an unresting crusade of reform, it would have performed a far more worthy part and better justified the expenditures made in its behalf. Perhaps it is true that the Church has not always sufficiently realized its mission to make "all things new" in this world. There have been times in its history when it has been comparatively inefficient in the amelioration of social abuses; when it has itself been too closely allied with the forces of oppression; when by a disproportionate emphasis on the future life it has obscured the vital meaning of the gospel as a regenerative power also for the life that now is. But whatever may have been its failings in the past in this respect, it can no longer be accused of indifference to the social, political and industrial conditions in which men live. While conscious that it administers a power that can solve the problems which these create, it is, indeed, often perplexed by the question of how best to apply it. But it is busied with it as never before, and as its sincerity in this is realized, it will more and more win over to itself and to the gospel the alienated masses of the people.

But after the utmost for the amelioration of man's earthly lot has been accomplished, it will still remain as needful as ever to emphasize the duty of measuring the events and experiences of this life in their bearing on life to come. For nothing can alter the fact that the present order is transitory. No matter what our outward conditions may be or how much they may be improved, we will soon be done with them. This is not our home. We are only sojourners on the earth. A little while, and the place which knows us now will know us no more. Hence, for each one of us the admonition to reckon the incidents of life in this world as comparatively nothing when set over against the future, must ever be in point.

Nor is this call to use our earthly life as a whole with an outlook on life beyond anything which in principle is new or strange or unfamiliar to our practice. We are following this rule persistently, making real sacrifices in the present for what we conceive to be a future profit. A man of wealth buys a large piece of property. It is unimproved, brings him no income, costs him taxes. Does he enjoy these features incidental to owning it? No, but he regards the sacrifices he must make to hold it worth while. The city is growing in that direction; the land is getting more valuable every year. It costs him inconvenience and self-denial to keep it, but he will have his reward by and by. A man in modest circumstances takes shares in a Building Association. His income is small, and to make his weekly or monthly payments he must forego some present comforts and pleasures. But he has his eye on the future. Through his self-denial now he will some day own his home. Here is a young man full of spirit and capacity for enjoyment. But he resolutely turns from all forms of amusement that would fritter away his energy and time. He allows himself scarcely any recreation, likely not enough. He burns his light far into the night. He pores over books and dry problems. He fights his way through them till he has mastered them. He too is looking to the future. He is aiming at proficiency in some profession, and all his life in the years that now are is administered with reference to the years that are to follow.

Why, then, in the general scheme of our earthly life as a whole should we not be ready to heed the summons of the gospel and subordinate the material to the spiritual, the lower to the higher, the worldly to the heavenly? And if we decline to do it, will God not have testimony against us—testimony which we ourselves have furnished? Will he not point to our business-lives into which we threw such red-hot earnestness, and in which we denied ourselves much that at the end of ten, twenty or thirty years we might have more; to our student-days in which we shut ourselves in and so many of the pleasures of the world out, that our minds might be well disciplined and stored for future conquests; to our very sports in which we strengthened ourselves by every species of hard discipline? Pointing to such things as these, will not God say: You subordinated to-day to to-morrow in every sphere of your earthly striving; you made the present contribute to the future and valued the former chiefly for its relation to the latter; but when it came to the question of your life as a whole, you reversed your entire habit; you did not labor, strive, possess your soul in patience, looking for the reward in due season, but like a child with its toy, were wholly absorbed in the present? And against such testimony, furnished by ourselves, what reply will we be able to make?

STRENGTH.

Strength of any sort is good, provided it is exercised aright.

Certainly bodily strength is not without its value and uses. It fits its possessors for the physical labors and demands of life. They can stand where feebleness cannot, can pass through obstacles that would bar the way of others, and win victories from inertia and resistance before which weak men could only refrain and fail. No wonder that some of our specimens of muscular power "glory in their strength."

Intellectual strength is a higher thing. Mind, though immaterial, has, no less than the body, the attribute of power. Its degree is various. Some minds seem capable of taking up and managing only the simplest and lightest ideas, one by one, with slowness and effort. Others move freely with penetrating force and in broad ranges, making clear paths through abstruse and difficult subjects, illuminating, like the sun in his strength, whole realms of truth. Intellectual power is a splendid asset in a world where so much thinking needs to be done. In the contests of mind with mind, or of mind with matter, bending the forces of the material world to the service of humanity, it may achieve inspiring victories. In a great mind, such as God sends now and then among us, we have one of his choicest gifts. It may bless others. It opens the way to large blessings for its possessor. He has a bigger world in which to live and find joy—a broader, higher, nobler realm in which to move and triumph. It is not strange that if the physically strong man rejoices in his strength, the wise man is sometimes tempted to "glory in his wisdom" and mistake it for the sufficient good and the chief end of human striving.

But higher and worthier than physical or intellectual strength is that which is moral and spiritual. This is an attribute of real character. It is firmness and force, the power of resistance of evil and of activity in good—the might of a compact, reliable, energetic, duty-doing Christian manhood. It has the characteristic of stability in the midst of temptations, and of force in the service of God. It can both bear and do in the work of the Church and of the world. The body may be frail and the mind feeble, and yet there may be spiritual strength sublime in its capacities to serve or endure. The Scriptures speak much about this strength and magnify it as the Christian's highest honor and usefulness. "Be strong," "quit you like men" is the constant tenor of the divine admonition, while at the same time we are given to understand that a character that falls prostrate before temptation and like a reed bends to every passing wind, or that is tired before it begins to work, is a peril and a shame. Scarcely more earnestly are we called upon to be Christians at all than we are summoned to compact a spiritual life of manly dignity and worth.

This means that the Christian life is not a matter of feeling merely, but rather of solid conviction. A Christian may be full of good emotions, and while they are directed aright, may show much force in enduring and working. But feeling has its ebbs and flows, and if there is nothing firmer and more constant in our Christian character, we become creatures of impulse. We have no staying qualities. We are up and down, weak or strong, just as the tides of emotion rise or fall. Like the double-minded man, we are unstable in all our ways. The fact is, spiritual strength is measured more by the power of the feelings it masters than by the power of the feelings that master it. It is he that ruleth his spirit who is greater than he that taketh a city. Composure is often the highest exhibition of strength. He is the strong man spiritually who chooses the right with invincible resolution, who steadily withstands the sorest temptations, who bears cheerfully the heaviest burdens, who is calm in storms and fearless under menace and frowns, who does not bend before opposition or allurement and whose hands and feet weary not in the ways of duty.

This kind of strength is not our portion by nature. Neither can we summon it from any depths or recesses of our own hearts. We reach this strength, if we reach it at all, as did those old saints of God of whom we read that "out of weakness" they were "made strong." Its source is above. We become spiritually strong only "in the Lord and in the power of his might." For there is a way of making God's strength ours. It is mysterious and seems inexplicable. But as truly as the twig is made strong to bear fruit by being grafted into the vine, so truly do we become spiritually vigorous by abiding in Christ. So surely as in answer to prayer the divine might ran along the nerves and energized the muscles of Samson, till the temple of the Philistines was heaved from its foundations, so surely does God's strength empower the Christian to do and to bear. The fishermen of Galilee were mightier than the Jewish Sanhedrim, pagan tribunals, scourgings and prisons. "In all these things," cried St. Paul, "we are more than conquerors." The divine grace was put into earthen vessels that the excellency of the power in them might be seen to be of God.

And so we become strong in the Lord because his strength becomes ours. It is not only Christ for us, but Christ in us as well, that saves. His strength becomes effective in us by making us strong.

THE PERSONAL ELEMENT.

In attempting to measure the probable effect of circumstances on a man, the personal element is a factor of decisive importance. It has been well said, for example, that a student's education does not depend so much upon what is common to all the boys in the school as upon what is special to himself. Of course, the different degrees of success attained by pupils in the same school and the same classes are often due to differences of native endowment. But not always. Young fellows of pretty much the same natural capacity are frequently far apart in their grades. They have the same instructors, live in the same cultured environments, enjoy the same outward advantages, and yet without any marked differences of original talent some of them leave school with its culture in their minds and hearts, while others are educated only in name. It is because an education does not lie in the opportunities that are common to all, but in what each one gets for himself out of them—in what he appropriates and makes his own.

The same principle holds with regard to success in life. There are a great many people who charge up to conditions their inability to rise. Their own failures as well as the successes of other people are attributed to an arbitrary presiding genius which they call "dumb luck." Here again it is doubtless true that there are inequalities of opportunity. Men are not created equal in this respect any more than in personal endowment. There are many who find the path to achievement already prepared for them, and access to it is part of the heritage to which they are born. For others the approach to it is hedged by many an obstacle through which they must break if they would get their feet planted on the shining pathway. Everybody is aware of these differences, and one of the dreams of social reformers is to bring about changes in which there shall be greater equality of opportunity for all. But equality of opportunity would not mean equality of achievement. Success, like education, does not lie in what is common to all,

but in what is special to each. It lies in the use which a man makes of the opportunities that come to him. That is the explanation of the different results which men reach who have enjoyed equal, or at least equivalent, opportunity, and who have been endowed with about equal native ability. There are many people who think they have a quarrel with the conditions of life, whose quarrel, after all, is with themselves for their failure to improve the opportunities which the conditions afford.

But nowhere does this principle have a more signal illustration than in the differing experiences of men in the public worship of God's house. Here, if anywhere, the opportunities are alike. The same adoration and confession, the same Scripture lessons, the same hymns of solemn praise, the same prayers, the same preached word—these are for all alike who gather together in the house of God. But with what differing results to the worshipers! Some go away from the service with no profit to mind or heart. Others feel that it was good for them to be there, and they take with them inspirations and powers that lift them to closer friendship with God. Not what is common to all, but what is special to each, determines the results of waiting upon God in the ordinances of public worship. It needs more than the spiritual environment of the sanctuary to make the hour of worship profitable. There must be personal sympathy with the meaning of the service, personal participation in it, and personal self-application of the truth heard. The profit lies in the use which each one makes for himself of all the opportunities there opened, without partiality, to all.

We have quoted some amusing things from the liquor journals, but "The Western Christian Advocate" has discovered a paragraph in the "Beverage Trade News" which is a gem of its kind. The "Trade News" was deploring prize-fighting as "low and dehumanizing, without justification in a civilized community" and piously inquired, "Are we a Christian people?" It then went on to remark: "The things that are unfit, unclean, coarse, degrading, still command support, while the better things are neglected. But the clergy are busy about many matters; this possibly accounts for our defects. The great theme, 'Jesus Christ and him Crucified,' has been crowded out by politics, sociology, and fads theological and others without number. The doctrine of unselfishness, of sacrifice for others, of love, of charity, has been eliminated. Instead of preaching the teaching of inspiration, of the life within expressing the presence of the Divine One, the tendency is to use outward force, law, legal restraint, and prohibition, which Jesus Christ never advocated. Thus in the twentieth century of Christian history we have prize-fights, race wars, political graft, commercial greed, and industrial oppression. But the preachers are on their vacation now, activities against Satan are suspended until September in many of our churches, and it is a waste of ammunition to exhort out of season. When the moving pictures come, the congregations neglected, the flocks without shepherds will have a place to go to. I wonder does the devil ever laugh?"

If the devil ever does laugh, here is his chance!

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In connection with the recent Supreme Court decision in Illinois, declaring the Bible to be a sectarian book, and forbidding its use in the schools, it is well to bear in mind the invariable policy of the states of the Union from the beginning and the decisions thus far rendered wherever the question has been brought before the courts. The thirteen original states, without exception permitted the use of the Bible in the public schools,—sometimes by direct requirement, sometimes by distinct statement that it "is lawful." Indiana, Iowa and North Dakota all declare by law that the Bible shall not be excluded from the public schools. The minority opinion of the judges of Supreme Court of Illinois is perhaps the best short summary of the situation which could be found, and it is to be noted that it cites the opinions not only of state courts, but of the Supreme Court of the United States. It says:

"The Supreme Courts of Maine, Massachusetts, Michigan, Iowa, Kentucky and Texas have each held the Bible to be non-sectarian in character in its entirety, and that no part of it could be excluded from the public schools on constitutional grounds.

"The majority opinion does not cite a single case, and one cannot be found, which sustains the position assumed therein, but that opinion is in conflict with the adjudications of the Supreme Court of the United States, and the Supreme Courts of Maine, Massachusetts, Ohio, Michigan, Iowa, Kentucky, Kansas, Texas, Wisconsin and Nebraska on the questions here involved.

"So it is shown that no other court, in the entire history of our country, has ever held that the Bible as a whole could be excluded from the public schools on account of constitutional enactment, either state or national.

"The state of Illinois is a Christian state. Its people as a people are a Bible-reading people, and its citizens, who are students of and believers in the Bible, are not all found in the churches. We therefore most respectfully dissent from the majority opinion and earnestly protest against a result which excludes the Bible from the public schools of our state."

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The "United Presbyterian" says that "the National Church League, which is composed of low church members of the Church of England, is endeavoring to organize another campaign against certain ritualistic practices which are permitted in the public services of many of the churches and which members of the league denounce as 'Roman Catholic.' At a meeting recently held in the Church House, Westminster, Sir Edward Clarke moved and the assembly adopted a resolution affirming the rights of all Englishmen to have the public services of the Church conducted according to the law and doctrine of the Church of England and declaring that the allowance of practices therein 'which are confessedly illegal and which tend to the teaching of Romish doctrines constitute a grave danger both to Church and State.'

"There was a movement a few years ago against the practices which Sir Edward Clarke says are 'outside the settled order of the law and Church,' and it was influential enough to bring about the appointment of a royal commission on ecclesiastical discipline. The commission sat for two years, meeting twice a week. Sir Edward Clarke was a member and now says: 'I would not have given one afternoon to the work or set my name to the reports if I had dreamt that the result of the commission would not only be that there would be no improvement in the affairs of the Church, but that the report would be twisted and perverted by the authorities of the Church to excuse their indifference to the illegalities practiced.' The resolution moved by Sir Edward Clarke was seconded by the Dean of Canterbury, who said that the ritualistic practices of the High Church party 'carry with them, if not the Roman system of doctrine and practice, at all events so close an approximation to as to practically be as mischievous.'

"There is some doubt whether the present movement will have even as much effect as that of a few years ago. The stimulating cause of the movement now inaugurated seems to be the modification of the royal declaration, which was amended because King

George V. and a great number of his subjects were unwilling to perpetuate those clauses of the declaration which were believed to be unnecessarily offensive to Roman Catholics."

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Arthur Judson Brown, writing on "Some Tokens of China's Modernization," in the "Interior," gives a most interesting account of the way the Chinese are adopting the idea of profit-sharing. He says:

"The Chinese, who invented the art of printing by movable type 500 years before it was known in Europe, are freely using the improved methods of Western nations, and job presses are springing up all over the empire. These native presses are seriously affecting our mission press in Shanghai.

"Its chief competitor is The Commercial Press, Limited, of Shanghai. This press was started twelve years ago by Christian Chinese who had learned the trade while employed by our mission press. After a time these young and ambitious Chinese naturally wanted to go into business for themselves. They therefore left our employ and opened a small job printing shop near-by. By skill and diligence their business soon increased. When the new government system of education was adopted and foreign text-books were called for, the managers were enterprising enough to foresee the opportunity. They enlarged their plant and began to turn out the desired books.

"To-day this press is the largest in all Asia, employing over 1,000 hands, all of them Chinese except about a dozen Japanese. It is equipped with the latest and best German, English and American machinery. It has a capital of $1,000,000, one-third of which is held by Japanese and two-thirds by Chinese. It has opened twenty branch presses in various cities in China. It is managed on the co-operative plan, sharing profits with its employees. The net profits are divided into twenty parts. Five of these are distributed among the employees, ten go to the shareholders, three to the reserve fund and two to the schools of children of employees, to sick and injured employees, and the widows and orphans of those who have died.

"It is gratifying to know not only that the managers of this great institution are Christian men, but that sixty per cent. of the men who are in responsible positions are Christians. This press now issues most of the text-books used in the government schools and a large proportion of the bank notes which are in circulation."

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The "Churchman" publishes a letter from the Syrian Orthodox Bishop of Brooklyn relative to the marriage of members of the Syrian Church and the baptism of their children by Episcopal clergymen which gives certain rules to be observed which are both interesting and curious, and we quote them for that reason:

"First—It is against our law to marry two brothers to two sisters.

"Second—It is equally contrary to the same law to marry a man to a deceased wife's sister, and *vice versa*.

"Third—We do not permit marriage within the fourth degree of consanguinity.

"Fourth—Civil divorces are not acknowledged by the Orthodox Church rulers for causes she sanctions. And, therefore, no civilly divorced persons can be reunited in wedlock to another party unless divorced by the Church as well as by the State.

"Fifth—The Orthodox Church requires that a child shall be baptized by Triune immersion in the water, and immediately afterward Chrismated.

"Inasmuch as there is a variance between your and our Churches in these matters, I suggest that before any marriage service is performed for Syrians desiring the services of the Protestant Episcopal clergy where there is no Orthodox priest, that the Syrians shall first procure a license from me, their bishop, giving them permission, and that where there is a resident Orthodox priest that the Episcopal clergy may advise them to have such services performed by him.

"Again, in the case of Holy Baptism, that where there is no resident Orthodox priest, that the Orthodox law in reference to the administration of the Sacrament be observed; namely, immersion three times, with the advice to the parents and witnesses that as soon as possible the child shall be taken to an Orthodox priest to receive Chrismation, which is absolutely binding according to the law of the Orthodox Church.

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According to the "Advance," "the little brown men of Japan are leaving us in greater numbers than they are arriving. K. Yamasaki, Japanese consul in Chicago, has made public a statement prepared by Matsuzo Nagai, acting consul general of Japan in San Francisco, showing that for the last two and a half years Japanese have been returning from the United States to their own country in greater numbers than they have been coming. According to the statement, in 1908 the departures from Japan for the United States numbered 3,826 and the arrivals in Japan from the United States 5,493, making an excess of 1,667 returning. For 1909 the figures given are 1,913 departures from Japan and 4,538 arrivals in that country from the United States, making an excess of 2,625 returning. For the first six months of 1910 there are shown 1,371 departures from Japan and 1,807 arrivals from the United States, an excess of 436 returning. The statement quotes the last annual report of the United States commissioner of immigration to show that the exclusion of Japanese immigrants is being accomplished under the present laws and regulations."

—

The "Catholic Telegraph" quotes a Roman Catholic statistician as saying:

"The natural increase of the Catholic population of the United States for 1909 should be one birth in the hundred of population, that is to say 140,000. The supernatural increase, if we may so name the increase through conversion, is estimated as 30,000. According to the "Sacred Heart Review," there came to America in the year ending June 30, 1909, 440,000 Catholic immigrants. That was an off year. The number this year has been much greater. These sums total 610,000 new Catholics added to the population of the United States in one year. But the actual increase as noted in the official statistics of the Church was only 112,576. Where are the ninety and nine? Where are the 478,424? Almost half a million? There is the rub! There is where the study of statistics begins to hurt!

"The statements of fact made above practically amount to this, that half a million Catholics arrive in America every year and are straightway lost to the Church. Most of these are immigrants."

Rather a frank avowal, after the claims that are made concerning "Catholic population!"

—

An exchange says that at a point seven miles from Haifa, at the foot of Mount Carmel in Palestine, prominent Jewish Americans propose to establish an agricultural experiment station. Aaron Aaronsohn is to be the managing director. It is explained that the institution proposes a scientific study and development of the agricultural resources of Palestine in a rational and aggressive manner. Whatever may be thought of the prospects of Zionism, which to many seems an illusive dream, it is not to be presumed that the present agricultural methods of Palestine are perfect, or that America can in those lines teach Syria nothing.

The Lutheran Observer,

[Entered at Lancaster Pa., Post-office as second-class matter.]

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Church News.

CHANGES OF ADDRESS.

Rev. H. M. Nicholson, from Dewert to North Robinson, Ohio.

Rev. Carl G. Aue, from Evansville, Ind., to Emporia, Kansas.

Rev. H. Wennermark, from Muscatine, Iowa, to 1664 Euclid avenue, Chicago Heights, Ill.

CHURCH BREVITIES.

Rev. T. A. Himes, D. D., of McKeesport, Pa., has accepted a call to St. John's church, Delaware, Ohio.

The First Lutheran church of Wheeling, W. Va., has called Rev. W. S. Dysinger, Vandergrift, Pa., to become its pastor.

Rev. W. E. Brown, Middletown, Md., has received a call to become pastor of the Church of the Reformation at Baltimore.

Since June $2,150 has been paid on the indebtedness of Christ church of the Wilmerding, Pa. charge, Rev. F. J. Matter, pastor.

Rev. H. Wennermark has accepted a call to take charge of the mission at Chicago Heights, Ill., and has entered his new field of labor.

At the summer communion in Bethany church, East End, Pittsburg, Pa., Rev. Geo. W. Englar, pastor, 258 communed. There were two accessions and two infant baptisms. The offering for the day amounted to $231.

Clairsville, Pa., Rev. H. C. Salem, pastor, will celebrate the fortieth anniversary of the laying of the corner-stone on September 15th. Revs. J. Peter, J. H. Zinn, J. M. Rice, E. E. Parson and J. H. Diehl are on the program

Rev. Will Ira Guss, of Duquesne, Pa., has successfully passed through an operation for appendicitis at the German Hospital in Philadelphia, and is now convalescing.

Plans are being perfected for a series of evangelistic meetings to be held early this fall in Temple Lutheran church, West Philadelphia, Pa., Rev. A. Pohlman, M. D., pastor.

The enterprising ladies of the Children's Memorial church, Kansas City, Mo., Rev. George Beiswanger, pastor, have cleared about $100 from the sale of their cook book.

The ninth convention of the Luther League of America will open on October 25th, in the place of its organization fifteen years ago—at Pittsburg, Pa., in the First Lutheran church.

The printed proceedings of the Woman's Home and Foreign Missionary Society of the Susquehanna Synod have come from the press of the Lutheran Publication Society. The convention was held in South Williamsport, Pa., June 1st to 3d.

Nearly $3,500 has been contributed to the jubilee fund with which the 50th anniversary of Trinity congregation, North Side, Pittsburg, Pa., is to be commemorated by repairs and improvements to the church. Rev. Alonzo J. Turkle, D. D., is the pastor.

The Lutheran church of Boiling Springs, Pa., has made it possible for the pastor, the Rev. T. Bahn Thomas, to attend the Summer assembly at Avon-by-the-Sea, by granting him a vacation and by giving him a purse of money to meet the incidental expenses thereof.

Rev. David S. Hafer, of Gallitzin, Pa., has received and accepted a unanimous call to St. James' Lutheran church, Phillipsburg, N. J., served for many years by the late Rev. Dr. T. C. Pritchard. The new pastor will enter upon his work about the middle of September.

IN OTHER LUTHERAN BODIES.

A Lutheran Sunday-school Institute is to be held in Minneapolis, Minn., beginning September 5th.

The Lutheran Orphanage of the Iowa Synod, at Toledo, Ohio., celebrated the fiftieth anniversary this month.

A new Lutheran church of the Ohio Joint Synod was dedicated on July 31st at New England, North Dakota.

In the past ten years St. Olaf College, graduated 216, and nearly 50 per cent are in the employ of the church.

Rev. A. H. Arbaugh, president of the Chicago Synod, G. C., has become president of Colburn Academy at Mulberry, Ind.

President O. J. Johnson, of Luther College, Wahoo, Neb., has accepted a call to the Immanuel congregation, Portland, Oregon.

The catalogue of Thiel College, Greenville, Pa., shows an enrollment last year of 114 students, with a faculty of ten members.

Sister Magda Hallquist, a deaconess of the Augustana Synod, sails for China next month to follow her calling in that foreign field.

The annual report of the Lutheran Sanatarium at Denver, Colo., shows total recipts for the year of $27,122.90. Ninety-eight patients received treatment during the year.

The pastor of the Swedish Lutheran church at Jamestown, N. Y., Rev. Julius Lincoln, D. D., has received the nomination for member of the State Assembly.

Rev. J. A. Zundel, field missionary for the General Council in the northwest, has completely broken down in health and been obliged to relinquish all work.

Northwestern College, at Fergus Falls, Minn., has lost its president by the resignation of Prof. A. C. Youngdahl, who has been the head of the institution since its founding.

Mrs. Jane Passavant is to erect a dormitory on the campus of the Chicago Seminary in memory of her husband, a prominent Lutheran layman who died at Zelienople, Pa.

Rev. Gustav Andreen, D. D., president of Augustana College, Rock Island, Ill., will represent the state at the Conservation Congress, by appointment received from Governor Deneen.

Rev. Ole E. Eide, pastor of Trinity Norwegian church at Brooklyn, N. Y., died suddenly on August 14th, at the home of his parents in Howard, S. Dak. He was 35 years of age.

The Lutheran congregation of Salona, Pa., celebrated its 100th anniversary on August 20th. The pastor, Rev. J. M. Yearick, was assisted by Revs. Charles E. Keller and Dr. I. C. Burlee.

The new printing plant of the Board of Publication of the United Synod South, at Columbia, S. C., is now in operation, and the August 18th issue of the "Church Visitor" comes in new dress from its own press.

Rev. P. D. Shillinger, of Baltimore, Md., has accepted a call to become a professor in St. Paul's school at Hickory, N. C. Ten new students have been entered, nine of whom will study for the ministry.

The German Lutherans of Philadelphia, Pa., held their annual open-air missionfest in one of the city parks on Sunday, August 20th. A feature of the service was the singing, led by the Junger Maennerchor of the city.

Christ's Lutheran congregation at Stone Church, Pa., Rev. W. E. Wenner, pastor, has sold its half interest in the church property to the Reformed congregation. A new site will be selected and a Lutheran church erected.

The General Council mission in Porto Rico reports five congregations, with a communicant membership last year of 232, and 550 attending Sunday-school. There are four stations and one seminary for native male helpers.

Since its opening in 1891, Lenoir College, Hickory, N. C., has graduated 123 A. B. students—98 men and 25 women. Nearly one-half of the men graduates are in the Lutheran ministry, two of whom are foreign missionaries.

It is stated that there are about 400,000 German Lutherans living in Russia, nearly 150,000 Finnish Lutherans and over 100,000 using other languages. In all there are nearly three-fourths of a million of Lutherans in the Czar's realm, but hardly with the monarch's best wishes.

OVER THE FIELD.

Organ for Sale.—St. Peter's Lutheran church, Easton, Pa., wishes to sell a two-manual reed organ, with pedal attachment. Particulars on application to Mr. R. K. Lerch, Centre Square, Easton, Pa.

Marietta, O.—On Sunday, August 7th, the St. Luke's Lutheran congregation were favored by the presence of Rev. C. J. Kiefer, D. D., of Springfield, Ohio, president of Miami Synod. Dr. Kiefer preached excellent sermons both morning and evening to an appreciative audience. He also addressed the Sunday-school and the Christian Endeavor Society. Dr. Kiefer endeared himself to both young and older people alike.

Colorado Springs, Colo.—The Rev. W. T. Kahse, for several years pastor of the First Lutheran church, was called by the board of trustees of Midland College, Atchison, Kans., to become the field secretary of that institution, and will enter upon his new field of labor on September 1st. Rev. Kahse is known as the successful pastor of the St. Paul's Lutheran church of Grand Island, Neb., and during his present pastorate at Colorado Springs organized an active Luther League and Brotherhood, and doubled the membership of church and Sunday-school.

Gettysburg Theological Seminary.—The eighty-fifth year of the Theological Seminary, Gettysburg, Pa., opens on Tuesday, September 13th, at 9 a. m. Rooms will be assigned at that time. The students are requested to be on hand promptly. The fine new refectory, which has been erected by order of the directors, will be ready to serve meals to all the students. It will be conducted by and for the students themselves as a club, thus supplying good boarding at cost, amid most pleasant surroundings.

J. A. SINGMASTER, *President.*

Toledo, Ohio.—The Glenwood Avenue Lutheran church will lose its first and only pastor September 1, 1910. Rev. Fremont E. Leamer organized the church nine and one-half years ago. During the second year a church building of stone was erected in one of the most desirable resident districts of the city. The church has continued its growth from the beginning. Two hundred and sixty members have been received into church membership, 4,500 pastoral calls have been made, over 1,000 sermons and addresses have been delivered, and $11,783 have been raised for all purposes.

Gifts to Church.—St. Luke's Lutheran church of Schaefferstown, Pa., the Rev. E. E. Schantz, pastor, has received no less than seven gifts since New Year, and is proud of the record. The gifts are as follows: A fine English Bible for pulpit from the late Wm. M. Daugherty; a very handsome marker for same by his niece, Miss Lilly A. Daugherty, of Lebanon; a beautiful German Bible for pulpit from Mrs. John Mock; an individual communion service of seven trays, over 300 glasses, two covers, and a filler (donor's name withheld by request). This service was introduced at the spring communion; an extra fine private communion service of quadruple silver, gold lined, from Mr. E. H. Hammer, in memory of his deceased wife, Alice; and two bequests of money from two of the members recently deceased. With one exception these useful and handsome gifts are from members of St. Luke's, and are highly appreciated. These gifts worthily commemorate the 145th anniversary of the building of the present neat edifice. St. Luke's was built in 1765. Present membership nearly 500.

THE HOTEL BIBLE.

A small party of friends gathered about a cozy tea-table, were discussing the propriety of the Bible Society placing copies of the Holy Scriptures in railroad cars, steamers, hotels and other places of public resort.

One or two of this party raised the objection to the practice that in such public places the Bible often received rude and careless treatment at the hands of irreverent and irreligious persons.

After all the rest had expressed an opinion, a woman, the sweet graces of whose Christian character gave her a wide-reaching influence in the village, related this touching incident of personal experience:

It seems that two or three years after her conversion and union with the church, troubles came upon her and her family. Instead of bearing her trials with patience and submission, she lost faith in the goodness of God, in his ever-watchful care, doubted the genuineness of her conversion, ceased to pray, to read her Bible, or to even think of seeking divine guidance.

While in this pitiable state, circumstances made it imperative for her to visit the city of New York on a very painful matter of business. She was of a retiring disposition, unused to traveling, and had never been in a large city.

While on her journey, in the cars, a slight act of courtesy led her to make the acquaintance of a gentleman and his wife who took her under their protection, and after their arrival in the city, went out of their way to leave her at the entrance of a respectable hotel.

She ascended the stairs oppressed with an almost overwhelming sense of loneliness mingled with the consciousness of an utter inability to perform the errand she had in hand. On being ushered into the capacious and elegantly-furnished parlors, she walked mechanically to a center-table, and opening the single Book, which lay on the marble top her eye fell upon these words: "I will never leave thee nor forsake thee."

An emotion of tenderness born of her old-time love of God and trust in his promises suddenly stole into her heart. Still bending over the precious Book, the gathering tears beginning to dim her eyes, she read on: "Jesus Christ, the same, yesterday, to-day and forever!" The comfort which these passages of Scripture brought to her it was impossible to describe. The black clouds of unbelief and doubt sullenly, but quickly, rolled away. The glorious sunlight of divine love and protection shone in upon her soul, and the bow of promise seemed to span the arch through which she looked toward the beneficent days that were near at hand. She was no longer alone; and this assurance came to her heart like a balm and blessing. Her perturbed and distracted mind was at rest now; the bygone joy, peace and trust sat again upon the throne of her heart and held more potent, loving sway than ever. "Jesus Christ, the same yesterday, to-day and forever!" she kept saying to herself, over and over.

Quieted and perfectly self-poised now, she gave her orders with the assurance of an experienced traveler. She ate a hearty supper, went to her room, and in time to her bed, with as great a sense of security as if she had been in her own house. She slept peacefully, and awoke at her usual time in the morning, thoroughly refreshed.

Unexpected facilities for transacting her trying business opened up on all sides. She was uniformly treated with respect. Her questions were promptly answered. She was marvelously aided in her quest, and her mission proved successful.

Had it not been for that copy of the Bible found so opportunely in her pathway, she was sure she would have taken the next return train home without being able to make an effort even toward the accomplishment of her mission. The Bible in the hotel was in the right place.—American Messenger.

ABBA FATHER!

BY AUGUST L. SPOHN.

I thank Thee, that my heart can turn
In simple faith to Thee;
A Father now I know Thou art,
Thy guiding hand I see.
When sorrow and when darkness come,
They only point the way
To Thee, Thou Father of us all,
Thou blessed Light of Day!

Oh, teach me, when mine eyes are bent
Within some darkened space,
To ever lift them up to see
The glory of Thy face;
To feel that love still lives for me
Within the Father heart—
To know, as I have not yet known,
The Father that Thou art!

—Selected.

GRATEFUL TRUST.

BY FREDERICK L. HOSMER.

I little see, I little know,
Yet can I fear no ill:
He who hath guided me till now
Will be my Leader still.

He will not leave my soul forlorn,
I still must find him true,
Whose mercies have been new each morn
And every evening new.

Upon his providence I lean,
As lean in faith I must;
The lesson of my life hath been
A heart of grateful trust.

And so my onward way I fare
With happy heart and calm,
And mingle with my daily care
The music of my psalm.

SWAMP-ROOT. Is not recommended for everything: but if you have kidney, liver or bladder trouble it will be found just the remedy you need. At druggists in fifty cent and dollar sizes. You may have a sample bottle of this wonderful new discovery by mail free, also pamphlet telling all about it. Address, Dr. Kilmer & Co., Binghamton, N. Y.

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301. Lutheran church, New Berlin, Pa.
302. ———?

GLEANINGS FROM EXCHANGES.

German at Home.

General Synod.—Rev. L. Luschei, a member of the German Nebraska Synod, died Sunday, July 24th, in Platte Center, Neb., at the age of 48 years. He came to America in the year 1884, and received his theological training under Professor Giese in Carthage and later under Dr. Severinghaus in Chicago. He was ordained by the old Nebraska Synod in 1886, and his first congregation was Greenleaf, Kansas. Since then he has served different congregations in Kansas and Nebraska. At his burial, which took place July 26th, the brethren G. F. F. Müller, R. Neumaerker and R. Schimmelpfennig officiated. Rev. Luschei was a man of strong convictions and given to express them with great determination. He was logical and clear in his thoughts and a good evangelical preacher. He leaves his widow and nine children. Mrs. Christine Groenmiller, the wife of the aged pioneer of our western work, Rev. J. G. Groenmiller, of Hanover, Kans., died July 26th, in her 83d year. She has been a faithful and true companion to him during his long ministerial life. A new church of the Wartburg Synod at Bluff Springs, Ill., was dedicated July 10th. The brethren Yarger, Garten and Croll assisted in the services. The congregation is served by Rev. E. Schmidt, and belongs to the Arenzville charge. Rev. J. C. Fitting, of Diller, Neb., has been called to Blue Hill, Neb. Another church was dedicated July 10th, in Franklin township, Washington county, Kansas. The brethren Harder, Koolen, Waldschmidt, Klinger and Richter took part in the services. Rev. G. K. Wiencke, of Auburn, Neb., has been elected traveling missionary, and was set apart for his work at a special service held near Columbus, Neb., in the church of Rev. G. F. F. Müller, July 17th. Special mission services were held at Norfolk, Pender and Shell Creek, Neb., and near Sterling, Ill., in the Jordan congregation. The Wartburg Synod will meet this fall at Arenzville, Ill., September 13-18, Rev. E. Schmidt pastor *loci*.

General Council.—At the late meeting of the New York Ministerium a resolution was adopted to observe a college day on the first Sunday in October. The library of the late Dr. Nicam is given by his widow to Wagner College in Rochester.

Iowa Synod.—The board of trustees of the Wartburg College at Clinton, Ia., has called the following men to the teaching force of the institution: Rev. B. Huhn, of Colecamp, Mo.; Prof. A. O. Krämer, of Preston, Minn., and Prof. G. Neumann, of Iowa City. Professor M. Reu, of Dubuque, Ia., has received the title "D. D." from the University at Erlangen. A committee appointed by the synod on young people's societies and Sunday-schools complains about the want of a uniform system in their Sunday-schools. It speaks of a "disorderly confusion," and emphasizes the necessity of a reform. New churches were dedicated at Kasmer and Fredonia, N. D., and at El Campo and Elano, Tex. The cornerstone for a new church was laid at Rudd, Ia. The following installations took place: Rev. A. Bartels, at Wyoming, Ia.; Rev. J. Becker, at Town Hubbard, Wis.; Rev. E. Kumpf, in Republican City (state not mentioned); Rev. Theo. G. Klinsick, in Toledo, O.; Rev. R. Albert, in Temple, Tex., and teacher Fr. Küthe, in Waterloo, Ia. The two candidates Heiser and Schleicher received ordination.

Joint Synod of Ohio.—The Canada district of this synod met July 13-19, at Winnipeg, Manitoba. Of twenty-six pastors twenty-four and eight lay delegates were present. The Ohio Synod is to be petitioned to establish an academy. The necessity of having a bookstore in Winnipeg was emphasized, mainly on the ground that there is too much friction with reference to the postal and express charges. They have in Canada 126 congregations and preaching-places.

Missouri Synod.—The Walther League, the young people's society of the Missouri Synod, held its 18th annual meeting July 17-21, in Jackson, Mich. Nearly 200 delegates and guests were present. To the league belong sixty-nine societies, with a total membership of 3,783. The fact was emphasized that it was not the intention of the league to place itself above the congregation or even alongside of it, but under it. It wants to occupy the place of a servant in the church. Its meeting next year will be held in the month of July at Logansport, Ind.

Wisconsin Synod.—This synod established at its last meeting a so-called "Information Bureau" for the purpose of keeping track of each member of their congregations that moves into another locality. Every member thus moving away is to be reported by the local pastor to the "Bureau." The duty of the man in charge of this Bureau is to find out whether there is in the place or vicinity a "rechtgläubiger" Lutheran pastor, who can minister to that member; if not, the mission committee is to be informed in order that the necessary steps may be taken to provide for such member or members. The word "rechtgläubiger," which is difficult to translate, no doubt refers only to pastors of the Synodical Conference. It seems we have arrived, as a Lutheran Church in this country, about at that point where no Lutheran synod will give an honorable letter of dismissal to a member that wishes to unite itself with a congregation of another synod. A sad state of affairs!

German Abroad.

A Biography of Dr. A. Stöcker will be issued this fall in two volumes. The work has been prepared with great care and painstaking use of original documents by that prominent layman and associate worker, Dietrich von Oertzen. The work will not only contain a characterization of the "much-loved and much-hated man," but also of the religious, social and political conflicts during the last forty years in the fatherland. W. R.

Berlin, Ontario, Can.

—My most passionate desire is to have a clearer and fuller vision of God.—Tennyson.

Devotional and Practical.

I IN THEE, AND THOU IN ME.

BY CHRISTOPHER PEARSE CRANCH.

I am but clay in Thy hands, but Thou art the all-loving Artist.
Passive I lie in Thy sight, yet in my selfhood I strive
So to embody the life and the love Thou ever impartest
That in my sphere of the finite I may truly be alive.

Knowing Thou needest this form, as I Thy divine inspiration,
Knowing Thou shapest the clay with a vision and purpose divine,
So would I answer each touch of Thy hand in its loving creation,
That in my conscious life Thy power and beauty may shine.

Reflecting the noble intent Thou hast in forming Thy creatures;
Waking from sense into life of the soul, and the image of Thee;
Working with Thee in Thy work to model humanity's features
Into the likeness of God, myself from myself I would free.

One with all human existence, no one above or below me;
Lit by Thy wisdom and love, as roses are steeped in the morn;
Growing from clay to a statue, from statue to flesh, till Thou knowest me
Wrought into manhood celestial, and in Thine image re-born.

So in Thy love will I trust, bringing me sooner or later
Past the dark screen that divides these shows of the finite from Thee,
Thine, Thine only, this warm, dear life, O loving Creator!
Thine the invisible future, born of the present, must be.

PRAYING MARY.

A number of ministers were assembled for the discussion of difficult questions. Among others it was asked how the command to "pray without ceasing" could be complied with. Various suppositions were started and at length one of the number was appointed to write an essay upon it, to be read at the next monthly meeting; which, being overheard by a plain, sensible servant girl, she exclaimed:

"What! a whole month wanted to tell the meaning of that text! It is one of the easiest and best texts in the Bible."

"Well, well," said an old minister, "Mary, what can you say about it? Let us know how you understand it; can you pray all the time?"

"Oh, yes, sir."

"What, when you have so many things to do!"

"Why, sir, the more I have to do the more I can pray."

"Indeed! Well Mary, do let us know how it is: for most people think otherwise."

"Well, sir," said the girl, "when

I first open my eyes in the morning I pray: Lord open the eyes of my understanding; and while I am dressing I pray that I may be clothed with the robe of righteousness; and when I have washed me, I ask for a washing of regeneration; and as I begin to work, I pray that I may have strength, equal to my day; when I begin to kindle up the fire, I pray that God's work may revive in my soul. And as I sweep out the house, I pray that my heart may be cleansed of all impurities; and while preparing and partaking of breakfast, I desire to be fed from the hidden manna and the sincere milk of the Word; and as I am busy with the little children, I look up to God as my Father and pray for the spirit of adoption, that I may be his child; and so on all day; everything I do furnishes me with a thought for prayer."

"Enough, enough," cried the old divine; "these things are revealed to babes, and often hid from the wise and prudent; go on, Mary," said he, "pray without ceasing, and as for us, my brethren, let us bless the Lord for this exposition, and remember that 'the meek will he guide in judgment.'"—Selected.

THE BLESSEDNESS OF GIVING.

A wealthy young man, studying in Switzerland, accompanied a professor on an evening walk. Seeing a farmer at work, who had taken off his shoes, the student said, "Professor, I should like to play a prank on that man by hiding his shoes, and then have the fun of seeing him hunt for them." The professor replied: "Let the man alone. A noble-minded person never plays tricks on poor people. If you want fun, permit me to suggest that you do him a secret kindness by placing a dollar in each shoe, and then watch to see what he will do." The student immediately followed the suggestion and placed a silver dollar in each shoe.

They hid themselves, and in a few minutes the man quit work, pulled on his shoes and rose to go home. Feeling something in his shoes he pulled them off again, and found the two dollars. Looking about he saw no one. Thinking he was unseen he fell upon his knees to thank God. He fervently prayed: "O Lord, now I know that thou doest wonders to them that trust in thee. My wife lies sick at home, and the children need bread; but thou hast sent me help in my need. I thank thee from my inmost soul and pray thee to bless the man who brought us thy blessing."

The student, overcome by his feelings, confessed to his teacher: "Such a blessed experience as this deed has brought me I have never had in my life before."—Ex.

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ABIDE WITH US.

BY F. L. HILDRETH.

Abide with us; the day is spent,
The dark, still night draws near;
The radiant setting sun has lent
A transient brightness here;
It fades, it dies, the skies grow gray;
Good Master, hasten not away.

If we have tried thy love to-day,
Or striven 'gainst thy will,
Remember not our sins, we pray,
Be patient with us still.
Forsake us not, O Lord, when we
Turn, with repentant hearts, to thee.

Our lives are weary at the best,
And full of care, our strivings fail;
We labor and we have no rest,
Though joys be many, fears prevail.
Abide thou in our hearts, that we
May bear our ills more patiently.

SEA FOOD.

BY CAROLINE FRENCH BENTON.

During the summer months it is a relief to escape as far as possible from heavy dishes of meat and instead have all sorts of light and good substitutes of sea food, or, rather, of fish, since that is available nearly everywhere, and some things that come from the sea are not to be had inland. The ways with fish are multitudinous and no one need ever tire of it served in some form.

Large fish, blue, or weak, or whitefish are best stuffed and baked, with, perhaps, the exception of the bluefish, which is particularly good broiled. But smaller ones will do to use in this way and the very large bluefish may be treated as a roast would be. The best stuffing is a simple one, not overseasoned; soft bread crumbs flavored with salt, pepper and onion, browned in the frying pan in butter, are the proper things to use; fried tomatoes, or string beans are the vegetables to serve with the fish, and best of all, cucumbers stewed in cream.

With a boiled fish of any sort have lemon juice, melted butter, salt and chopped parsley to eat on it. Fried fish needs a sauce tartare, made of mayonnaise with chopped pickle, onion, parsley and capers; this is served cold in a small dish, or in halves of lemons When fish is served as the main dish at breakfast no sauce is needed, but little slices of lemon may be put around it with sprigs of parsley.

The water fish is boiled in makes a good basis for a vegetable soup; cook it down to a quart, add the vegetables and let it simmer till needed; then strain, add little croutons of toasted bread and serve clear. Or, add milk and thicken a little.

Left over fish is good in many ways the second day. For one, pick it up, add white sauce till it is like thick paste and put it in a baking dish and scatter crumbs on top; brown with a little melted butter and have hot for luncheon or supper. Or, butter some small dishes or scallop shells and bake in this.

Picked up fish is also good as a salad; mix it with mayonnaise and put it in spoonfuls on lettuce for luncheon, with capers scattered on top; or plain, if you choose. Picked up fish may also be mixed with unsweetened lemon jelly, just enough to wet it, and put in a fish-shaped tin mould and set on ice; slice some cucumbers, put French dressing on them, and turn the fish out whole on a dish and put the cucumbers around it; this is an excellent dish for a hot summer day.

Fish croquettes may be made of any remainder, or of canned salmon; pick it up and beat it well with enough white sauce to moisten; add salt and pepper, roll under the hand into croquettes, or shape into cutlets like chops, dip each in sifted crumbs, then in half-beaten egg yolk, then in crumbs and dry well for an hour or more; cook two at a time in deep fat in a basket and drain on paper; serve with lemon and parsley, and you will have a delicious dish for a company luncheon.

Shellfish are at their best in summer, and those who can have lobsters or crabs are to be congratulated. Lobster, freshly caught, and served in any way whatever, is a dish for a king. One of the best ways of all is plain, cold, boiled lobster. Be sure the lobster is kicking in a lively way when it is bought, or at least be sure of your dealer, since a dead, or even a feeble lobster is not to be desired. To cook it at home, merely immerse it in a large pot of warm, not boiling water, holding it head down; it will smother at once. When scarlet, remove it from the water, where it has boiled for half an hour, break off the head, remove the stomach which clings to it, and take out all the meat. Serve the large, fine pieces on lettuce with French or mayonnaise dressing, ice cold. What is left in small bits, cream and have hot.

Crabs are to be treated exactly as lobsters; cook them freshly caught, take them from the shell and serve as salad, or cream or devil them; the shells are to be washed and used in any case in serving, and then washed and laid away for another time.

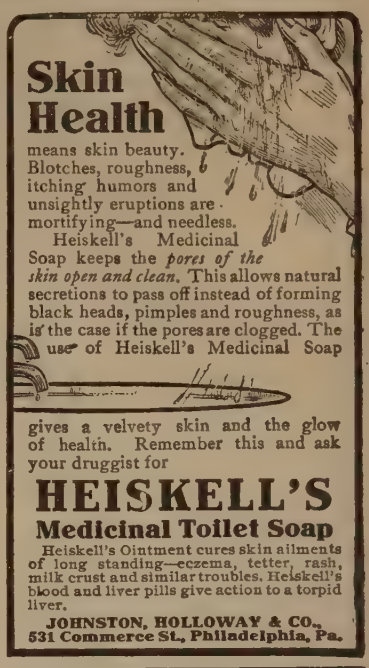
Scallops are very nice merely scalded for five minutes on hot water, drained and mixed with hot white sauce made very rich; these are to be served in small dishes. As scallops shrink badly when cooked, it is not best to put them in the sauce on the fire, but merely mix the two when both are ready. For a salad, these same scalded scallops may be laid on lettuce and either French dressing or mayonnaise put on them; this must be very cold, indeed, to be at its best.

Fried scallops are good for a breakfast dish. Get from the butcher some wooden skewers, put on the scallops with alternate bits of bacon, roll in salted flour and fry in a hot dry pan, pouring off the juice as it comes out; when the bacon is crisp, put each skewer on a strip of toast and serve with lemon and parsley.

Clams are one of the best of summer dishes, and for breakfast fritters are an excellent dish. Wash and chop the clams, using either soft or hard, and mix with this batter: yolks of two eggs, beaten stiff; half a cup of milk or water, one tablespoonful of melted butter or olive oil; one cup of flour and a little salt; one tablespoonful of lemon juice or vinegar; drop in spoonfuls in hot fat, drain on paper. Or fry like little cakes on a griddle.

Steamed soft clams are delightful for an out-of-door supper in summer. A large iron kettle is put on the fire and the scrubbed clams are put in it, covered with sea-weed and steamed till they open; then each one is dipped in melted butter as it is eaten from the shell. To cook them indoors, put them in a shallow pan and put this in a hot oven; when the shells open the clams are done.

Clam broth is easily made by putting washed clams, soft or hard, in a hot kettle till the juice runs out, and the shells open freely; then chop the clams, add the juice, strain the whole and mix with an equal amount of rich milk or thin cream, and sea-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Heiskell's Medicinal Soap keeps the *pores of the skin open and clean.* This allows natural secretions to pass off instead of forming black heads, pimples and roughness, as is the case if the pores are clogged. The use of Heiskell's Medicinal Soap
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Heiskell's Ointment cures skin ailments of long standing—eczema, tetter, rash, milk crust and similar troubles. Heiskell's blood and liver pills give action to a torpid liver.
JOHNSTON, HOLLOWAY & CO.,
531 Commerce St., Philadelphia, Pa.

son with a little pepper; put in cups and add a little whipped cream to each one; this is one of the most nourishing and easily digested of dishes and is the best thing for a dyspeptic or an invalid.—N. Y. Observer.

HOUSE AND GARDEN SCHEMES.

Just now is an excellent time to have all sorts of repairs made—work is slack and it is easier to get expert mechanics now than later. If there is painting or papering to be done in the town house, attend to it now, and if there are little things needing attention, do not overlook them. It is so easy to get used to one's own shabbiness, and so very costly to let a house fall into dilapidation.

In selecting wall papers, remember they are intended as backgrounds, and if figures are chosen, do not get patterns which are too pronounced or spotty. Nothing can be more annoying than the necessity of counting and recounting the figures on the wall. Do not use striped papers in rooms of small dimensions with high ceilings, or cold colors in north rooms. Consider the lights as well as the furnishing, and the purpose of the room. It is not always necessary to get an expensive paper to secure a good design, as some very simple combinations oftimes produce excellent effects. There are, of course, many other kinds of wall coverings which can be used to advantage, but the same rules apply to all with but slight variation.

Why not also have the chairs upholstered this month, that have needed it so long? They can be done at almost half price, and by the best upholsterers. Sometimes the householder can successfully be his own upholsterer, and it is not a bad experiment to make in these otherwise unoccupied days.

When the family is following vacation pursuits and is smaller than usual, it may be well to have some of the mattresses made over and the pillow cases renewed. In the olden days, every good housekeeper had a feather room and the beds were all picked over once a year, but because this is no longer necessary, the desirability of caring for the bedding is sometimes overlooked.

The house itself should not need a great deal of attention just now, but it is possible that some of the woodwork will need repairing. The cellar steps are perennially out of order, and door and window frames have been known to get out of joint at these times. If there has been much dampness, the mahogany and other highly polished furniture should have been covered to prevent the formation of bloom, which is hard to remove.

It is a good precaution to look at the furs and see that they are safe from the ravages of moths, for if they have not been properly cleansed before they were put away, it is at this time the mischief is being done.

Indeed, there are no end of things one can do this month, and later rejoice to have done such, for example, as the dusting of the library bookshelves and the re-arrangement of the coat closet. A rainy day now and then is a help, and every bit of work done in August is to be accounted clear gain.—House and Garden.

—If cup custards or sauces of any kind are stirred for five or six minutes after being made it will prevent the skin forming on the top, which is so objectionable.

Now—

the question reduces itself to just this:

Are you willing to trust to chance in buying soda crackers, or are you going to *assure* yourself of getting the finest soda crackers ever made—

Uneeda Biscuit

(Never Sold in Bulk)

5¢ *a Package*

NATIONAL BISCUIT COMPANY

HINTS FOR THE COOK.

When making a curry of cooked meat, all browned parts should be removed.

If you wish a cake to be light, put it into a very hot oven at first, and let the oven cool after the first twenty minutes.

Before frying fish, wipe it with a damp cloth; next, dust it thickly with dry flour, and then dip into egg and bread-crumbs.

When stewing fruit, add the sugar after the fruit is cooked, but while it is still hot. In this way a smaller quantity of sugar is needed.—Ex.

An attractive way to cook cauliflower is to break it up into little bunches and cook it over the fire in water or stock for a few minutes, marinate it in lemon juice and salt, let it cool, dip in beaten egg and fry in butter.

The Family

THE SUMMER RAIN.

BY EARL S. RUDISILL.

Come to my window, come, I say;
A glorious sight thou wilt behold.
Come and Nature's gladness see,
So great that it cannot be told.

The flow'rs sprang up and fruit came forth,
The feath'ry songsters warbled gay;
Their joy seemed so enchanting that
The clouds join in with them to-day.

Dear Nature's joy was so complete
That it she could no more contain;
Her joy soon turned itself to tears,
And now descends the summer rain.

All Nature's children now arise
And turn their eyes aloft to Heav'n,
As if to thank almighty God,
By whom the welcome rain is giv'n.

Look from my casement now, I say,
And see how great God's glory is;
To Him with Nature give your thanks.
May never-ending praise be His.

Littlestown, Pa.

CULTURE OF THE RISIBLES.

Rays of irresistible attraction radiate from a household where the risible muscles are kept flexible by frequent exercise.

Ripples of laughter spread very far. Children crowd into a merry home, as bees to a honey-yielding flower. There may be but a small allowance of sense in the easy-coming laughter, but it shapes up the diaphragm and awakes the solar plexus, as a jolly family have always an admiring fringe of neighbor's children who love to "laugh, too." The family of laughers have always good health, and even when living is plain, are plump and rosy. Among all the aids to digestion and the solemn ways of hunting health, it is strange that some one has not made a serious attempt to bring the "Culture of the Risible" into the foreground and charge a fee for a course of lessons.

The gift of laughter is too truly heaven bestowed to permit of faking; yet even the sourest-stomached dyspeptics can learn to laugh side-shakingly, uproariously, and be cured of his ills thereby.

He may not find the risible mover in the funny paper paragraphs, but any one who does not get a good laugh at something two or three times a day ought to start out on a hunt for some jolly joker who can strike the responsive chord that controls the risibles.

It takes only one at a family table to give the rest indigestion. So many parents sin in this way of bringing up children's faults for reproval when they are at the table. Did they but know that they were mixing poison with the food they bid the children eat and "stop crying." Far healthier were it to forbid the meals altogether than compel it to be eaten with compressed spirits.

Fault-finding, cutting sarcasm, stabbing little jibes, scolding and such like laugh-killers are also health-destroyers. Depression immediately shuts down the flow of digestive juices and distils bitterness which has to be slowly eliminated with weakened powers. Many a devoted wife has poor health because a dish she has prepared under stress of overtaxed strength fails to elicit anything but a cross criticism from the husband.

To conceal a hurt spirit she will choke down her despised and probably palatable food which wasn't cooked somehow differently, and the heaviness of heart will be soon augmented by a heaviness in the stomach, and then in the head, and the days go on with waning health, then "mother's stomach is out of order all the time."

What if smiles had been the sauce instead of fault-finding. If there be one more essential constituent of a family meal than the food, it is good nature, even good nature that shakes out its banners into open-mouthed laughter. "Better is a dinner of herbs where love is than a stalled ox and hatred therewith."

The temperament which laughs easily is born, but a habit of good nature may be cultivated to the point of seeing the fun in common things. Humor and wit are the summits to attain in this culture of the risibles. We may as well be explicit, for the benefit of the seriously solemn ones who are so contemptuous of a mind that sees anything to laugh at in less than a double intended joke.—Health Culture.

DEAR BARGAINS.

Now and then we get a glimpse of what lies back of the "bargain counter" and the cheap "sale." It is certain that the little Russian shirtwaist maker's story, from the "Outlook," which follows, could not in all points, at any rate, be duplicated in Canada. It is a part of the sad tale of conditions against which 25,000 East Side shirtwaist makers in New York revolted—and no wonder.

"Why do we strike? I will tell you where we work, how we work; from that perhaps you will understand. My shop is a long and narrow loft on the fifth floor of the building, with the ceiling almost on our heads. In it one hundred electric-power machines are so closely packed together that, unless I am always on the lookout, my clothes or hair or hand is likely to catch in one of the whizzing machines. In the shop it is always night. The windows are only on the narrow ends of the room, so even the few girls who sit near them sew by gaslight most of the time, for the panes are so dirty the weak daylight hardly goes through them. The shop is swept only once a week; the air is so close that sometimes you can hardly breathe. In this place I work from eight to six o'clock six days in the week in the ordinary season; and in the busy season, when we are compelled to work nights and Sundays, I put in what equals eight work days in the week. Thirty minutes is allowed for lunch, which I must eat in the dressing-room four flights above the shop, on the ninth floor. These stairs I must always climb; the elevator, the boss says, is not for the shop girls.

"I began as a shirtwaist maker in this shop five years ago. For the first three weeks I got nothing, though I had already worked on a machine in Russia. Then the boss paid me three dollars a week. Now, after five years' experience, and I am considered a good worker, I am paid nine. But I never get the nine dollars. There are always 'charges' against me. If I laugh, or cry, or speak to a girl during work hours, I am fined ten cents for each 'crime.' Five cents is taken from my pay every week to pay for benzine which is used to clean waists that have been soiled in the making; and even if I have not soiled a waist in a year, I must pay the five cents just the same. If I lose a little piece of lining, that possibly is worth two cents, I am charged ten cents for the goods and five cents for losing it. If I am one minute late, I am fined one cent, though I get only fifteen cents an hour; and if I am five minutes late, I lose half a day's pay. Each of

Rolling at Side.

Wilson's Rolling Partitions

A marvelous convenience and the most effective method for dividing large rooms in Churches and School Buildings into small rooms, and vice versa; made from various kinds of wood; sound proof and air tight; easily operated and lasting. Made also with Blackboard surface. Fitted to new and old buildings. Used in over 25,000 Churches and Public Buildings. Mention the LUTHERAN OBSERVER for free pamphlet.

Also Venetian Blinds, Wood Block Floors and Rolling Steel Shutters

Rolling Above.

JAS. G. WILSON MFG. CO., 3 and 5 W. 29th St., New York

these things seems small, I know, but when you only earn ninety dimes a week, and are fined for this and fined for that, why, a lot of them are missing when pay day comes, and you know what it means when your money is the only regular money that comes in in a family of eight."—N. Y. Christian Advocate.

TOM'S AWAKENING.

Tom Stone was sixteen, quick, intelligent and an only son. From his earliest childhood he remembered that whatever happened, nothing was allowed to interfere with the daily family prayers.

His father is a well-known merchant, of definite and well-fixed religious ideas. Every morning after breakfast the whole family, guests, servants, and all, assemble in the drawing room. There the head of the family reads a passage from the Bible, and then offers a simple petition, which invariably concludes with the Lord's Prayer; in that the whole family joins.

To the lively, impatient boy this sacred family custom was at times a bore. It interfered with so many things that might be done; but his father never allowed him to absent himself except for an imperative reason. So it frequently happened that he fretted at it and showed more or less impatience when the few minutes devoted to family prayers arrived.

His father tried all sorts of plans, punishments, rebukes, but could do nothing to check this spirit of revolt.

Finally, one morning after prayers, while the family were still all present, he said, "My boy, you are now sixteen, old enough to take a prominent part in the management of the home, and I propose that once a week you shall lead our family prayers."

The boy was taken by surprise and flushed deeply; but he had courage, and so he said, with apparent composure, "All right, father." But his heart beat tumultuously.

The next morning his father handed him the Bible and told him he was to lead the family worship.

"But I can't make a prayer as you do," whispered the son.

"You can repeat the Lord's Prayer," said his father gently.

Tom read the Bible very well. Then they all knelt down and followed him, as he led them in the Lord's Prayer. It was noticed that his voice became more unsteady as he went on. Finally, when he came to "and forgive our trespasses as we"—he burst into tears, and jumping up, rushed upstairs to his room and flung himself on the bed, weeping bitterly.

The father knew that something serious was the matter, but he did not know what. He gave the lad time to compose himself a little, and then followed him upstairs. He leaned over and patted his boy upon the head.

"What is the matter, my son? Tell me all about it. I will help you."

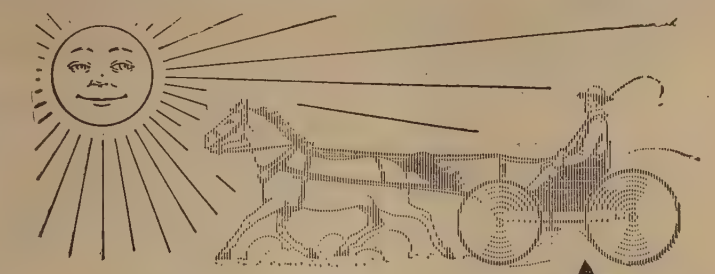
"Father," sobbed the boy, "I couldn't lead in prayers! I saw my teacher before me all the time. I told him a lie yesterday. I—I had forgotten all about it, but it came up when I was praying. I don't think I ever realized what that prayer meant before."

"You had better tell your teacher to-day, Tom."

"I will, I promise you!" was the emphatic answer. Then raising himself, he looked his father in the eye and said:

"I don't see how any one can pray unless he can wash everything off the slate and know that it is clean."

Much moved, his father laid his hand upon his shoulder. "My dear boy," he said, "you have stumbled upon the vital truth in prayer. It is not that one cannot go to his Heavenly Father until 'the slate is clean,' as you say, but it is because prayer shows him when it is not clean, and helps to make it clean, that it draws us nearer to God and makes us better."—Young Reaper.



Hot Sun—Dusty Roads

By the time you reach town and light you'll be hot and tired and your throat dry with dust and thirst. Hunt up a soda fountain and treat yourself to

A Glass or a Bottle of

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TRADE-MARK REGISTERED

Just as cooling as the bottom step in the spring house. You'll find it relieves fatigue too, and washes away all the dust and thirst as nothing else will. It touches the spot.

Delicious - Refreshing - Wholesome

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"The Truth About Coca-Cola" tells all about Coca-Cola—what it is and why it is so delicious, wholesome and beneficial. It gives analyses made by scientists and chemists from coast to coast, proving its purity and wholesomeness. Your name and address on a postal will bring you this interesting booklet.

THE COCA-COLA CO.,
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Whenever you see an Arrow think of Coca-Cola

How do you think your wife would appreciate a check for $50 a month for the rest of her life, after you die? She can have it if you make the necessary arrangements now.

Write to The Prudential Insurance Company, Dept. 74, Newark, N. J., for particulars of the plan. It is entirely new.

Young Women's Column

THE POWER BUILDER.

BY MRS. M. A. MAITLAND.

If we could only put them all aside—
The things that harry us of peace and rest,
The things that baffle us in aim and quest,
That set at naught our plans and crush our pride
(Poor empty pride, froth-bubble of the tide!)—
We think that life might be a goodly thing,
Of sweet contentment a perennial spring,
And of delight a river deep and wide.
But do the stoutest and the stanchest grow—
The best of earth that danger cannot quail—
In tropic climes where only soft airs blow,
On seas unswept by the tempestuous gale?
Weaklings are bred where hardship has no part;
Conflict it is that makes the oaken heart.

THE LITERARY CLUB.

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Cornelia Burton ran expectantly down the steps at the sound of the postman's whistle. "Maybe it'll come to-day. O, I hope it will!" she was saying under her breath, just as she had said every morning for a week. "Yes! Here it is at last!" she cried delightedly as she hurriedly unwrapped a package addressed to her and bearing the postmark of a distant city. "O, isn't it lovely? The very book of all books I wanted! And to think there's nobody here at home to-day but me! I must show it to somebody. I'll run over to Helen Todd's, and we can look through it together."

Since the receipt of a letter from the editors of a magazine notifying her that she had been the successful contestant for the prize offered for the best essay upon a given subject and that her reward would follow at an early date, Cornelia had lived in a state of eager expectation. Several of her friends had entered the contest, notice of which they had found in the magazine, to which all of them subscribed, and the announcement of the result was, of course, received with keen interest.

"Where's Helen?" Cornelia asked as little Annie Todd met her at her neighbor's door. "Tell her to come quick. I've something lovely to show her."

"Miss Cornelia, she's gone over to Miss Clara Carter's, where all of the girls are starting a reading and writing club. You know what kind I mean?" the small sister replied quickly.

"Yes, a literary club. But surely they would have told me about it, since I was the first one who suggested the idea. Surely they haven't organized it without asking me, too," said Miss Burton surprisedly.

"O, yes, they have!" Annie replied in confidential tones. "I heard 'em talking about it this morning', and they didn't want you to know."

"They're just envious because I got the prize. But never mind; I'll get even with them," was Cornelia's indignant thought as she went out the gate. "I'm going to send out invitations to my birthday party this very day, and slight every one of those girls"—

"Well, I was just waiting to see if anybody would come home and let me in," called a cheery voice from the piazza as Miss Burton walked hurriedly up the rose-bordered pathway which led from the street to her home.

"Why, how do you do, Aunt Jane? I'm glad you've come, for I've something lovely to show you," the young lady said as she held up her book.

"O, it's your prize for the best essay! I'm proud of you, my dear. The book is indeed beautiful, and is a very valuable possession," Aunt Jane observed as she turned the handsomely illustrated pages. "You've been over to show it to Helen, haven't you?"

"Yes, but she shall never see it," Cornelia replied indignantly. "Do you know, she and all the rest of those girls who tried for the prize are over at Clara Carter's organizing a literary club, and they're trying to keep it a secret from me, and have slighted me because they're envious? It's mean of them, for I was the first one who suggested the idea of the club. But I'll get even with them; I shall slight them when I give my party."

"Are you quite sure they meant to slight you?" the older woman asked thoughtfully. "Sometimes we make such grave mistakes when we get angry hastily. We act on the impulse of the moment; and afterwards we find that we misunderstood, and then how sorry we are! I remember once, many, many years ago, how I allowed appearances to convince me that my best friend had done me an injustice and there was an estrangement between us a long while, until at last I found out, only by accident, that I had been mistaken. I would have loved to go to her then and confess my mistake and make peace with her; but it was too late, for she had moved away to a distant State, and it was many years before I saw her again. Those years of our friendship were lost because of my hasty anger and impulsiveness, and that is why I warn you against such a mistake."

"Why, here Helen comes through the gate now, and Clara and the rest of the girls are with her! I wonder"—

Cornelia was interrupted by the entrance of a merry, smiling group, who surrounded her and, courtesying gracefully, cried in concert: "Hail, our President!"

"Cornelia, we've just had a meeting to organize the Burton Literary Club," said Helen Todd, stepping forward from the circle. "You have been unanimously elected President, and the club has been named in your honor. We take this way of expressing our appreciation of your excellent essay which won the prize in the contest."

For a moment Cornelia could make no reply. Tears glistened in her eyes as she looked about her at her friends and then at Aunt Jane's gentle, smiling face. "Girls, I haven't any words to express my gratitude to you for the compliment you've paid me," she managed to say at last, brokenly. "I suggest that we form a library for our club, and I wish to donate the first book. Here is the prize which came this morning. I present it to the literary club as the beginning of our library. Come, see how lovely it is. It belongs to us all."—Nashville Christian Advocate.

B & B

girls' galatea school dresses $2.00

At least the first six or eight weeks of school girls will wear Wash Dresses—not the light easily torn kind used all Summer, but neat serviceable Dresses sufficiently heavy to stand the school yard pranks, easily laundered and inexpensive.

Just such Dresses are the Girl's Galatea Dresses referred to in the heading of this advertisement.

Girl's Navy and White, Cadet and White, or Tan and White striped Galatea Dresses—collar, belt, cuffs and front of waist of plain Galatea same shade as colored stripes—high neck, full length sleeves—sizes 6, 8, 10, 12, and 14.

$2.00 a Dress.

—o—

Girl's new Wash Dresses for first school wear—$1.00, $1.50, $2.00, $2.50 and $3.00.

—o—

Advertisement No. 1240.

BOGGS & BUHL

North Side. Pittsburg, Pa.

Young Men's Column.

LUTHER.

BY MARIANNE FARMINGHAM.

That which he knew he uttered,
Convictions made him strong;
And with undaunted courage
He faced and fought the wrong.
No power on earth could silence him
Whom love and faith made brave;
And though four hundred years have gone.
Men strew with flowers his grave.

A frail child born to liberty,
A German miner's son;
A poor monk searching in his cell,
What honors he has won!
The nations crown him faithful,
A man whom truth made free;
God give us for the easier time
More men as real as he!

ORDEALS BEFORE IDEALS.

"My last teacher said I possessed fine talent," remarked a young art student to her new tutor.

"I am very sorry," he remarked, grimly. "I much prefer a pupil with no talent, but one who is willing to work."

The hard-working student may, in the end, achieve genius or talent! It is said of Paderewski, the world-famed pianist, when some one was eulogizing his marvelous genius as a musician, that he replied:

"Ah, yes, madame; I am a genius now. But before I was a genius I was a drudge. I practiced hours, days, weeks, months, and years, and during that time I was a drudge. Out of drudgery and hard work was my genius born, or rather, developed."

Is it not always so? Upon the mountain-tops, far off, gleam and glisten the roseate-hued ideals of our lives, tender, fragrant as a dew-wet blossom. But to reach them, we must climb the laborious steep to the summit. Never pausing, though the rocks may cruelly cut our feet; though we often would faint from sheer weariness; though heartsick and discouraged, we must press onward and upward, if we would attain them. Ordeals before ideals!

"I always dreamed of being a great man," confessed a prominent lawyer, "but I never really accomplished anything until I lost what I had and had to toil and struggle to regain. My first real success of a speech was made when it seemed I could feel my children tugging at my coat and begging for bread. I had to succeed."

The unmined gold lies in the dark depths of the earth forever, unless heroic hands dig for it. And so, if the ordeal does not dim the ideal, it is well. Life is made up of stern realities, which in turn are brightened by dreams and visions and ideals.

Cling to them! 'Tis a beckoning hand to something higher. What your ideal is, you can be. "The glittering peaks tower heavenward, bathed in the glory of eternal light, appallingly far and appealing near." What though the ordeal of climbing be wearisome and long, if we reach at last, and realize, a glorious ideal! Out of ordeals must come—ideals. "Seek and ye shall find."—Ex.

WORK AS A TEACHER OF MANNERS.

Certainly work, solid, useful work, is a great rectifier of human conduct, manners and everything else. Fitting into the great sphere of our fellows in that way we can not go so very far wrong, and I sometimes think that everything—bluntness, eccentricities, brutalities, crimes, and all—have to be forgiven to those whose lives are in the main usefully occupied. Thoreau says that there is nothing like manual labor for taking the vain twists and kinks out of one's tongue and wrists. "Learn to split wood at least. Steady labor with the hands, which engrosses the attention also, is unquestionably the best method of removing palaver and sentimentality out of one's style, both of speaking and writing." And rare as is the charm of really good manners, it is most often I think to be found—sometimes quite in perfection—among manual workers: a real and free exchange of human interest, the art that ceases to be art and becomes nature.

That concealment or forgetfulness of itself in which, it is said, art largely consists, is also a necessary element of good manners. One of the great points seems to be a kind of unconsciousness. It is bad manners, doubtless, to insist on going first through a doorway, but it is almost as bad to be always insistent on the other person going first. If you can persuade your companion to pass through absolutely without knowing or thinking who precedes, you have effected a triumph. If you can attend to your guests' wants at a meal without making them aware that you are noticing what they eat, that is good; but beyond this you are on dangerous ground, for to be a little neglected is pleasanter than to feel that one is being inexorably watched. But most people who study civility are so afraid of being thought impolite, that they will make their friends feel uncomfortable rather than run this risk. They are really thinking of themselves more than of their friends. Anyhow, the dust of life is bad enough, and the art of manners should consist in laying rather than in raising it.—Ex.

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DO Right
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For the Children.

WEE LITTLE LADIES.

Up in the top of the maple tree,
Hid in the branches where none might see,
Little green ladies, one and two,
Fussed and chattered the long night through!
"Katy broke a pitcher!"
"She didn't!"
"She did!"
"Katy broke a pitcher!"
"She didn't!"
"She did!"
Maybe the frog at the fountain brink
Closed his eyes for a wee, wee wink;
Maybe the bat in the cherry tree
Slept a little, but never we!

Snug and warm in the nursery beds,
Four little pig-tails, two little heads;
Little white ladies, one and two,
Fussed and chattered the whole night through!
"You broke my dollie!"
"I didn't!"
"You did!"
"You broke my dollie!"
"I didn't!"
"You did!"
Maybe the frog at the fountain brink
Closed his eyes for a wee, wee wink;
Maybe the bat in the cherry tree
Slept a little, but never we!

—St. Nicholas.

TRUE STORIES ABOUT ANIMALS.

BY C. M. HOLLOWAY.

It is at all times interesting to watch the inhabitants of the animal kingdom and try to find how they live and love and hate, for all these emotions are possessed by the creatures over whom man rules, too often with complete indifference to their desires and welfare.

James H. Hill, of New London, Conn., is noted for his love of birds and his familiarity with their habits and haunts. His knowledge of birds and ability to make friends with them are something wonderful. One day Mr. Hill and another gentleman were hunting on Fisher's Island, when they heard a great threshing in a thicket at some distance, and, going to explore, saw a magnificent specimen of the bald eagle lying on the ground, vainly endeavoring to move himself along with wings which had been injured. He was well grown and very fierce, for he lifted himself and made a futile effort to fight as they cautiously approached. He had been shot through the fleshy part of one wing, and had strained tendons in the other, apparently, but was otherwise unhurt, and for a moment the two men stood, thinking how they could aid him.

Mr. Hill had heard that it was possible to hypnotize a bird by stroking the back of his neck and head, and he suggested modestly to his friend that he avail himself of the opportunity to put the matter to test. But the latter generously declined, observing that he had no intention of depriving his comrade of the honor and pleasure of making the experiment. At length they hit on the expedient of one distracting his attention while the other crept up behind and threw his mackintosh over the bird's head. They finally succeeded after many attempts, and, though the bird struggled fiercely and to his own injury, he finally seemed to become quiescent, and Mr. Hill gradually worked the folds of the garment to free his head, and then, stroking his neck and head with fingers that were a trifle tremulous, he soon had the pleasure and astonishment of seeing the bird close his eyes with evident enjoyment and relaxation. Continuous stroking made him apparently lifeless, and in this condition he was taken from the mackintosh and put in a strong hamper and conveyed to the mainland, where his captor again exercised his hypnotic powers and tried to have the wounds dressed. The bird struggled wildly while this was being done, but was in so exhausted a state that it was easy to lift him.

The eagle was placed in a small room in the cellar, and left to his own meditations. There was a good-sized window in the room, and the next morning it was found that the wounded bird had dragged himself up, and, guided by the light, had smashed a hole in the glass. But the grating outside held, and there he stuck. He appeared to have a feeling of gratitude at being liberated, for he made no resistance, and when he had been soothed and brought to the cheerful attic of the house he lay on the couch improvised for him and gazed with steady eyes at the skies that were once his kingdom. Both the gentleman and his wife did everything to convey to him the assurance that on his convalescence depended his liberty, and he seemed to understand, for he ate from their hands, and when the lady would stroke his head he closed his eyes and quivered, as if in an ecstasy of delight. Only these two were permitted to be on terms of social and free intercourse, for he savagely resented the endeavor of the doctor to dress his wounds, and it finally came to be the task of the hosts, one to pet and the other to act as surgeon.

He soon got so that he was able to walk about, but his unavailing efforts to fly hurt his pride dreadfully, and after each effort he would sit with drooping head and inturned eyes, in a dejection that nothing could lessen. He steadily pined, and it became evident to his friends that he would not recover. By this time he had become so docile and affectionate that he followed them about the house, and would hop over and sit on the hassock by them, and come voluntarily for the dressing of the wounded wings. For several months he was a petted guest, the object of unremitting attention. But his pride and his heart appeared to be broken. He was brought outdoors, and seemed to be content to sit there alongside his friend.

One morning it was found that he must have tried again to fly, for he was perfectly helpless, and the dragging, torn wings told the story. He was very dejected, and the usual petting awakened only a languid response. But as they started to leave him he raised his head and looked at them with almost human expression. They were very anxious, and much earlier than wont ascended to his quarters. The morning sun was shining into the room, and on the window, with his beak thrust through the bars, was the eagle. With the supreme effort of death he had flown to the air and the sun.

There is an up-to-date farmer at South Canaan, and his well-kept farm draws many sightseers, for it is rarely that he has not some animal curiosity to show. His wife is an enthusiastic raiser of fine poultry. Among her flocks is a large turkey gobbler which has developed remarkable qualities. About two weeks ago it was noticed that he tried to call a brood of chicks away from the mother hen, and finally succeeded in doing so. Shortly after he took to the nest, and sat industriously on one hen's egg, which he had discovered in some way. All endeavors to drive him off failed, and finally the farmer's wife thought she would gratify his singular whim, so she procured a dozen duck eggs and placed them in the nest, and he attended to them for ten days with the most indefatigable devotion. But he was frequently disturbed to show skeptics his occupation, and it was noticed that he grew angry, and on one occasion, after he had been pushed off after stoutly resisting, he turned about and began to smash all the eggs, and could not be stopped till they were all destroyed.

A New London gentleman has a big tame crow, which came to his cornfield and has lived there ever since, only instead of eating corn it devotes itself to the scraps thrown out, and now comes regularly for its meal, preferring raw minced meat to everything else. One day it failed to appear, and the next returned with a quarter in its beak, which it presented to its new friend, who is curious to find out if the bird intends thus to pay its board bill.

Lion was a great Newfoundland whose reputation for courage and fidelity was established. He had all the dignity of a Roman senator, and would watch with unmoved eye the antics of the smaller dogs who barked furiously at him, and sought to excite his enmity when they saw friendship was out of the question.

But apart from all the traits of dog nature was his rescue of a little white kitten from a barrel, into which it had been thrown by some workmen after it fell partly into lime and terribly burned its head and eyes. Lion lifted it out and, bringing it to his own quarters, tenderly cared for it, coaxing it to eat and washing it with a devotion its own mother couldn't have excelled. The poor, sightless kitten repaid it by the most touching affection, and the big dog would sit motionless while it crawled all over him and played with a reckless defiance of his dignity.

In the next house to Lion's was a little girl who for four years had been an invalid, suffering with angelic resignation the greatest pain; the child liked to sit propped up by the window and gaze out on the beautiful lawn. Lion's mistress was in the habit of bringing her daily a bouquet from her gardens, and on the visit Lion invariably accompanied her. It happened that the mistress fell ill, and she delegated the attention to some of her children, but one day, when the nosegay was lying on the hall table, Lion took it and stalked over to the window with it himself. After that it was given to him every day, and he brought it till the time came when the little sufferer could no longer sit by the window. Then he came and left it on the ledge, and it was taken in.—The Evening Post.

"I HAPPIED HIM UP."

Agnes is a little girl with such a bright, happy face that it is a pleasure to look at her.

One day, in answer to her mother's call, she came running home from a neighbor's two or three doors away.

"Do you want me, mother?" asked Agnes.

"No dear," said her mother; "not for anything important. I missed you, that is all. Where were you, daughter?"

"At the Browns'. And, oh! mother, Walter was cross, but I happied him up so that he got all over it; and then the baby cried, and I had to happy her up; and then some one stepped on the kitten's tail, and I was just going to happy her up when you called me."

The mother laughed.

"What a happying time you had! It must make you happy yourself to happy up little boys, and babies, and kittens, for you look as happy as possible."

And this is true. The more we try to make others happy, the happier we shall be ourselves. Then put away frowns and pouting lips. Try to "happy up" those who are troubled, cross or sick, and soon you will find yourself so happy that your face will shine with smiles.—L. C. Tulloch, in the Young Churchman.

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Secular News.

Home.

A wireless plant is to be installed on the dirigible airship in which Walter Wellman is to fly across the Atlantic Ocean next month.

Revelation of the swindling of Indian orphans by Oklahoma land-grabbers were made before the congressional committee in session at Sulphur, Okla.

The State of Indiana has appealed to the Interstate Commerce Commission to reduce one-half the rate of upper berths in sleeping cars in that State.

The centre of population on the United States will still remain in or near Columbus, Ind., when the present census count is completed, according to advices from Washington.

Hudson E. Maxim, the inventor, announces that he has perfected a gun for use in aeroplane warfare, and predicts that fighting from air craft will be a feature of coming conflicts.

J. F. McMurray denied on the witness stand at the congressional investigation at Sulphur, Okla., into the Indian land contracts, that he had attempted through Jake L. Hamon to bribe Senator Gore.

The New York Republican State Committee, by a vote of 20 to 15, rejected the name of Theodore Roosevelt for temporary chairman of the State Convention and selected Vice-President Sherman

The congressional committee investigating Indian land frauds issued a statement vindicating Vice-President Sherman and United States Senator Curtis of any improper connection with the affair.

Forest fires in the Cascade Mountains cover an area of 100 square miles, and have totally consumed villages in their path. It is feared that 180 forestry service employes were burned, and it is known that there are other fatalities.

A gain of more than half a million dollars a week in the Government's ordinary receipts during the first six weeks of the present fiscal year, as compared with the corresponding period last year, was announced by the Treasury Department.

American shipbuilders are unable to compete with the Scottish yards in building a steel ladder dredge for the Panama Canal, and President Taft has authorized the Canal Commission to purchase the big machine abroad at a price more than 50 per cent. less than the only-American.

The Republican State Committee of New York defeated Theodore Roosevelt for temporary chairman of the State convention, to be held in Saratoga in September. The committee then named Vice-President Sherman as temporary chairman. The contest will be carried into the primaries and then to the convention floor.

Foreign.

The cholera outbreak in Russia is reported to be growing daily.

Late reports from the French train wreck at Saujon are that 37 persons were killed and 58 injured.

The Pan-American Congress meeting at Buenos Aires has decided hereafter to be known as the Pan-American Union.

Reports on the Japanese floods of last week show a total of 1,100 persons dead or missing and 3,900 houses destroyed.

President Pedro Montt, of Chile, died suddenly at Bremen. He had arrived there a few hours before on the Kaiser Wilhelm der Grosse, en route home.

The Chilean side to the controversy between the United States and Chile has been heard by King George, the arbitrator selected by the two countries.

Japan's Privy Council has been summoned to meet, and a proclamation of the formal annexation of Korea is expected when the body adjourns.

John Moissan, an American aviator, made the first flight from Paris to England on record, carrying with him in his monoplane a passenger, his mechanician.

News has reached Denmark that the ship carrying the Captain Mikkelsen expedition to Greenland was wrecked in Arctic waters, though no lives were lost.

A large part of the great Belgian Exposition, including the American exhibit and many priceless works of art, were saved, and the management plans to reopen the fair in a few days.

Madriz envoys now in Washington practically admit the fall of their leader and the complete victory of the revolutionists in Nicaragua as a result of the battle of the Tepitapa River.

King Victor Emmanuel, of Italy, is much concerned about the cholera outbreak in Southern Italy, and may personally visit the infected provinces, where 44 victims have already died.

Sir Ernest Cassel, the English financier, has arranged to establish a foundation of $1,000,000 for the benefit of poor Germans seeking employment in England, and poor British subjects seeking work in Germany.

The bronze copy of Houdon's celebrated statue of Washington in the State House at Richmond, Va., presented by the State of Virginia to the French Republic, was dedicated with appropriate ceremonies at Versailles, France.

Cholera is spreading in Italian towns, and the population in the districts affected are fleeing for safety. A Cabinet meeting was held in Rome to organize to fight the scourge, and the Pope opened the emergency hospital in the Vatican. There are no cases in Rome as yet.

The Government of Portugal made protest to the Vatican against what it considers the objectionable attitude of the Papal Nuncio at Lisbon, Monsignor Dr. J. Tonti, during the present period of tension between Lisbon and the Vatican.

Alarming reports of a plot to overthrow the throne of Portugal and establish a military dictatorship are current in the kingdom. Military and naval forces are under arms, and search of the houses of Republicans has revealed stores of weapons and ammunition.

Marriage

TRUMBAUER-NEIDIG. On August 15, 1910, at Immanuel Lutheran church, Philadelphia, Pa., by Rev. P. J. Shriver, Mr. Harry Trumbauer, of Trumbauerville, and Miss Florence Neidig, of Richland Center, Pa.

Obituaries.

Obituary Notices of the members of the General Synod Lutheran churches, not exceeding 100 words, or 15 printed lines, are inserted free. All over 100 Words, and all resolutions and poetry, will be charged for at the rate of one cent a word. All notices of more than 100 words not accompanied by remittance will be returned to the sender.

TRAUGER. Tobias M. Trauger passed away at his residence in Plymouth, O., Sunday, August 14, 1910, aged nearly 83 years.

He was the son of Samuel H. and Susannah Maust Trauger, and came with the family from Bucks county, Pa., in 1836. With the exception of two years, his entire lifetime was spent on the farm. In 1860 he joined the Lutheran church. He held the office of deacon for 31 years and that of elder for 16 years. In 1858 he married Mary A. King, of Holmes county, O., who died in 1900. They were the parents of three children, Elmer K., Rilla and Clara, who died in 1897.

SIMON. Philip Simon, at the age of 79, died at the home of his daughter, Mrs. M. L. Roller, Canton, Ohio, August 15th.

Mr. Simon was a life-long member of the Lutheran church, and lived a good Christian life. He and his wife, who departed this life some years ago, gave to the Church five sons for the gospel ministry—Rev. E. W. Simon, D. D., Rev. J. S. Simon, D. D., Rev. H. E. Simon and Rev. J. D. Simon, who died at Muhlenberg Mission, and Clarence E. Simon, who died while a student in the seminary. The other two members of the family are Ezra Simon and Mrs. Roller, who are also devoted members of the church.

The funeral service was held at the Lutheran church, Leetonia, Ohio, and was conducted by Prof. L. H. Larimer, D. D., assisted by Rev. Brillhart, pastor of the church at that place.

Acknowledgments.

FOREIGN MISSIONS.

Receipts of the Board for July, 1910.

John P. Springer, treasurer Central Illinois Synod, general fund, $57.18; class No. 40, Messiah Sunday-school, Philadelphia, Pa., India famine orphan No. 3, $7.50; Rev. J. O. Simon, treasurer Northern Indiana Synod, general fund, $10; Messiah Intermediate Christian Endeavor Society, Detroit, Mich., Sattenapalli Taluk, $5; Trinity Ladies' Aid Society, Grand Rapids, Mich., "Second Seventy for India," $15; Trinity Sunday-school, Grand Rapids, Mich., Sattenapalli Taluk, $10; two Sunday-school classes (Trinity church), Grand Rapids, Mich., Sattenapalli Taluk, $7—total, $47; Y. P. S. C. E. and Missionary Society, Jenners, Pa., India famine orphan No. 13, $6.25; Jos. H. Miller, M. D., treasurer Nebraska Synod, general fund, $151.49, Rev. H. A. Wolfe, "First Seventy for India," $10—total, $161.49; Prof. J. G. Traver, D. D., treasurer, New York Synod, general fund, $300; Third Lutheran C. E. Society, Louisville, Ky., protege No. 351, $15; Trinity Sunday-school, Yankton, S. Dak., protege No. 132 (N. S.), India, $7.50; Junior C. E. Society, First church, Freeport, Ill., Sattenapalli Taluk, $5; J. W. Kahler, treasurer Miami Synod, general fund, $51; Luther League, Fifth church, Springfield, Ohio, protege No. 76 (N. S.), India, $39; Y. P. S. C. E., Sec-

ond church, Dayton, Ohio, Sattenapalli Taluk, $10—total, $100; First Department, Zion Sunday-school, Harrisburg, Pa., protege No. 27 (N. S.), Africa, $2; Mrs. J. G. Griffith, protege No. 67, $25; "Friends," St. Mark's church, Baltimore, Md., leper work in India, $4; Miss E. Schnarr, general fund $10; B. C. Bowman, treasurer Olive Branch Synod, general fund, $110; Rev. W. C. Seidel, D. D., protege No. 448, $48; St. Paul's church, Richmond, Ind., "First Seventy for Africa," $15—total, $173; Mission Band, Darrtown, Ohio, Chirala church fund, $20; G. C. Whitmer and family, "Second Seventy for India," $15; from estate of Clementine E. Sell, late of Springfield, Ill., $500; Rev. C. L. Fleck, treasurer East Pennsylvania Synod, general fund, $108; Ladies' Aid Society, Hummelstown, Pa., protege No. 72 (N. S.), India, $30; St. John's C. E. Society, Steelton, Pa., protege No. 701, $10; C. E. Society, Christ church, Harrisburg, Pa., Sattenapalli Taluk, $27; Mrs. Ella Neeter, "Second Seventy for India," $10; Miss Hattie C. Shirk's Sunday-school class, Zion church, Lebanon, Pa., "Second Seventy for India," $15—total, $200; Zion Lutheran church, Harrisburg, Pa., "Gilbert Memorial Fund," $1,800; Mrs. R. Ellie Harpster, protege No. 681, $10; interest on deposits, $186.07; J. W. Kahler, treasurer Miami Synod, general fund, $100; C. J. Driever, treasurer Northern Illinois Synod, general fund, $94; Rev. and Mrs. W. J. Funkey, Sattenapalli Taluk, $5; Sunday-school, Chadwick, Ill., Sattenapalli Taluk, $5; Ladies' Aid Society, Chadwick, Ill., Sattenapalli Taluk, $5; "Ten Ladies," Lanark, Ill., Sattenapalli Taluk, $5; "Mrs. Mary C. Beeler, Sattenapalli Taluk, $5; Mrs. Nettie L. Lipe, Sattenapalli Taluk, $5; Ravenswood Y. P. Society, Chicago Ill., Sattenapalli Taluk, $5—total, $129; B. F. Reed, protege No. 52 (N. S.), India, $25; William Pore, treasurer Pittsburg Synod, general fund, $111.55; Mrs. E. D. Miller, general treasurer W. H. and F. M. Society, woman's work, $6,560; Y. P. S. C. E., First church, Johnstown, Pa., protege No. 758 (Africa), $25; Mrs. R. J. Lehman's Sunday-school class, Duquesne, Pa., Sattenapalli Taluk, $5; Rev. J. O. Simon, treasurer Northern Indiana Synod, general fund, $89.24; Mrs. J. A. Mohrhardt's class, Grand Rapids, Mich., Sattenapalli Taluk, $16; C. H. Zink's class, Messiah Sunday-school, Detroit, Mich., Sattenapalli Taluk, $4; Zion church, Zion pastorate, Sattenapalli Taluk, $5; St. Paul's church, Middlebury, Ind., Sattenapalli Taluk, $5—total, $119.24; John P. Springer, treasurer Central Illinois Synod, general fund, $11; St. Mark's Sunday-school class, $9; St. Louis, Mo., protege No. 676, $7.50—total, $18.50; John Motz, treasurer East Ohio Synod, general fund, $400; First Sunday-school, Mt. Carroll, Ill., Chirala church fund, $10; Wm. T. Horton, treasurer Central Pennsylvania Synod, general fund, $97.50; from estate of George W. Hoover, late of Crestline, Ohio, cash, $99.61, and three shares of capital stock of Ohio Mutual Savings and Loan Company (par value), $300; per Rev. H. H. Weber, D. D., on account of the fortieth anniversary fund, $20; First Department, Zion Sunday-school, Harrisburg, Pa., protege No. 27 (N. S.), Africa, $3.

Total receipts for the month of July, $11,675.39 (including $300 in stocks). Of this amount $2,027.96 is for the general fund, $134 for Sattenapalli Taluk, $13.75 for India famine orphans, $30 for Chirala church fund, $4 for lepers in India, $1,800 for Gilbert Memorial Fund, $899.61 from legacies, $20 from fortieth anniversary fund, $186.07 from interest on deposits, and $6,560 for woman's work.

Respectfully submitted,

L. B. WOLF, *General Secretary.*

Baltimore, Md., August 15, 1910.

The Markets.

United States Bonds.

NEW YORK, Aug. 22.—United States Government bonds closed as follows:

	Bid.	*Asked.*
2s. reg., 1930	101	101½
2s. coup., 1930	101	
3s. reg., 1918	101¼	102⅜
3s. coup., 1918	101¼	102⅜
4s. reg., 1925	114⅜	115⅛
4s. coup., 1925	114¼	115¼
Panama 2s, '36, reg.	101	

The Philadelphia Markets.

PHILADELPHIA, August 22, 1910.

WHEAT ½c.a1c. lower; No. 2 red, in export elevator, $1.00½a$1.01½; No. 1 Northern, export elevator, $1.23a1.24.

CORN dull; 2c. lower; No. 2 yellow, for local trade, 73a71½c.

OATS ½c. lower; new No. 2, white, natural, 40½a41c.

BRAN steady; winter in bulk, $23a23.50; spring in sacks, $23a23.50.

REFINED SUGARS firm; powdered, $5.35; granulated, $5.25; Confectioners' A, $5.05; Keystone A, $5.10.

BUTTER firm; extra Western creamery, 32c.; extra nearby prints, 33c.

EGGS firm; good demand; Penna. and other nearby firsts, free cases, 24c. as mark; do. current receipts, in returnable cases, 22c. at mark; Western firsts, free cases, 24c. at mark; do. current receipts, free cases, 22c. at mark.

LIVE POULTRY steady; fowls, 15½a16c.; old roosters, 12a12½c.; broiling chickens, 18a20c.; ducks, 14a15c.; geese, 12a13c.

DRESSED POULTRY firm; fresh killed fowls, nearby, 17c.; do. Western, 16½a17c.; old roosters, 13c.; broiling chickens, as to size, nearby, 20a23c.; do. Western, 14a18c.; spring chickens, 18a18½c.

POTATOES steady; Southern, No. 1, per bbl., $1.25a1.50; do. No. 2, 50a75c.; Jersey, choice, per basket, 33a35c.; do. No. 2, 12½a18c.

FLOUR dull and unchanged; winter, clear, $4a4.25; do. straight, $4.35a4.50; do. patent, $4.75a5.50; Kansas straight, sacks, $4.90a5.10; spring, clear, $4.35a4.60; do. straight, $5.25a5.50; do. patent, $5.65a6.

HAY firm, fair demand; new timothy, hay, No. 1, large bales, $19a20; No. 1, small bales, $19a20; No. 2, $17a18; No. 3, $15a16; new clover, mixed hay, No. 1, $16.50a17.50; No. 2, $15a16.

The Cattle Market.

Receipts for week ending Saturday evening, August 20: Beef cattle, 3,838; sheep and lambs, 9,528; hogs, 3,558; calves, 1,353.

BEEF CATTLE.—There was a fair amount of life in the market inasmuch as weather conditions were somewhat favorable, and trade showed improvement. Virginia, Ohio and West Virginia cattle were mainly on sale, with steady rates prevailing. Exceptional steers would bring special prices. Cows were not coming in freely, and though steady, not many wanted. Calves realized full values. Quotations: Steers, average best, $7.25a7.50; choice, $7a7.25; good, $6.50a6.75; medium, $6.25a6.50; common, $5.75a6; bulls, $4a4.75; fat cows, $3.50a4.75; thin cows, $2.75a3.75; milch cows (for com. to choice), $40a65; veal calves, steady; exceptional lots, $9a10; good to choice, $8.50a8.75; medium, $6.50a7; common, $5a6; western, $5a7; grassers, $3.50a5.

SHEEP AND LAMBS.—The market closed steady, with the most desirable offerings well absorbed. Quotations: SHEEP—Wethers, extra, $4.75a5; choice, $4.50a4.75; good, $4.25a4.50; medium, $3.50a4; common, $2a3; ewes, heavy, fat, $4a4.50. LAMBS—extras, $7.25a7.50; good to choice, $7a7.25; medium, $6.50a7; common, $5a6.

HOGS.—Inquiry was of a seasonable character, with prices well sustained. Quotations: Western, as to size and quality, $12.75a13.

CITY DRESSED STOCK.—All of the choicest meats commanded steady prices, under an improved demand. Quotations: Steers, $9.50a11; Texas steers, $7.50a9; cows, $6.50a8; veal calves, $13a15; extra calves, $16; westerns, $10a12; grassers, $8a10; country dressed, $10a12; sheep, $8a9; extra wethers, $10; lambs, $12a13; extra lambs, $14; hogs, $13.

VERY TIMELY.

Mothers will very shortly now be thinking of sending their children to School, and they will undoubtedly want new school dresses. In this issue Boggs & Buhl make a very special announcement of girls' school dresses, and have equally as good bargains in their clothing department for boys. You are always sure of getting the best quality at the lowest prices from Boggs & Buhl. Write to-day, mention Advertisement 1240, Pittsburg, Penna.

SYRUP OF FIGS AND ELIXIR OF SENNA

CLEANSES THE SYSTEM EFFECTUALLY; DISPELS COLDS, AND HEADACHES DUE TO CONSTIPATION. BEST FOR MEN, WOMEN AND CHILDREN—YOUNG AND OLD. TO GET ITS BENEFICIAL EFFECTS-ALWAYS BUY THE GENUINE.

MANUFACTURED BY THE

CALIFORNIA FIG SYRUP CO.

SOLD BY ALL LEADING DRUGGISTS

ONE SIZE ONLY. REGULAR PRICE 50¢ A BOTTLE

Church Notices.

Maryland Synod.

The ninety-first annual convention of the Synod of Maryland will be held in Trinity Lutheran church, Smithsburg, Md., Rev. Ferdinand Hesse, pastor. The first session will be held Wednesday evening, October 19th.

JOHN C. BOWERS, *Sec'y.*

Central Pennsylvania Synod.

The 31st annual convention of the Woman's Home and Foreign Missionary Society of the Synod of Central Pennsylvania will meet in Grace Lutheran church, State College, Pa., Rev. Ira S. Sassaman, pastor, September 6-8, 1910.

Each Woman's Society is entitled to two delegates; Young People's Societies and Mission Bands one delegate. Names of delegates should be sent to Miss Margaret Kenedy, 134 Frazer street, State College, Pa., not later than August 25th. Apply to Mrs. W. M. Rearick, Mifflinburg, Pa., for card orders for reduced railroad rates.

F. MAY BARRY, *Cor. Sec'y.*

A NOVELIST'S EXPERIENCE.

A well-known novelist who was for years a moderate drinker writes his experiences in McClure's. He found in the end that it didn't pay.

"It should be borne in mind," he says, "that I am not dealing with confirmed drunkenness, drinking that has become an organic necessity. Inebriety is a disease as much as tuberculosis, and must be so considered and treated. I am dealing with the custom of drinking as it is practiced by the great majority of men who drink at all. And for that very reason I think that testimony like mine should be suggestive and valuable. I have absolutely no prejudice against the custom, and yet, though I never abused it, socially speaking, and am still a worshiper of Dionysius (from afar), I do not hesitate to declare that moderate drinking does not pay.

"I have tried it. I know. No one can tell me anything about its joys and satisfactions. I have also tried total abstinence. As a consequence, I feel better, sleep better, work better, enjoy life better and have increased my usefulness as a citizen."

Science and Health.

TREATMENT OF WHOOPING COUGH.

There are but few diseases in which the layman is more cognizant of the ineffectiveness of medicines. The result of this is twofold, either the mother of the whooping child bows to Fate, does not call in the services of the physician, and allows the child to mingle unrestrictedly with its mates, or else the physician, on being consulted, feels that there is so little that he can do that he either does nothing or is so half-hearted in his instructions that the mother makes little effort to carry them out. In the Cleveland "Medical Journal" E. F. Cushing appeals for more care in the treatment of this disagreeable, dangerous and highly contagious disease.

The first point emphasized in this article is the early diagnosis, which, in order to raise the physician above the grandmother as a diagnostician, must be made long before the first whoop.

When the diagnosis has once been made, the child should be put to bed, and kept there during the initial days of fever. Later, by taking the temperature each evening and again putting the child to bed and notifying the physician whenever the thermometer registers over 100° F., complications such as bronchitis and pneumonia may be discovered and treated in their incipiency.

Fresh-air treatment is of the utmost importance, as the preponderance of paroxysms at night is entirely due to the close atmosphere of the sleeping-rooms. "The cold, fresh air of the winter night," says Cushing, "is far the most efficient nocturnal sedative for the coughs of pertussis" with which he is familiar. For this reason the windows must be kept open, or, better still, the child should be in one of the outdoor sleeping porches now becoming so popular as a part of the modern house.

When the patient is up and about he should be confined to the house or grounds. Running, romping, loud laughing and screaming must be prevented, as each of these tends to precipitate a paroxysm, and, according to the writer, the reduction of the number of these is of the greatest importance, so much so that he requires that each paroxysm be recorded with care, the chart showing not only the number during the day, but the hour at which each occurred. Such a record not only teaches the general progress of the disease, but by giving valuable information as to the immediate exciting cause of the attacks, aids in correcting improper details in the régime. The vomiting may often be prevented by the child lying down for an hour after meals or by giving frequent feedings in small quantities. The common drugs, as belladonna, antipyrin, heroin, and opium, all have their place in quieting the cough; belladonna especially being pushed to the physiological effect of flushing. They are, however, secondary in importance to the two main therapeutic factors, namely, fresh air and a precise régime.

These directions as to the treatment of pertussis contain a lesson possibly deeper than the writer intended to impart. In it we are told how to treat the case of whooping cough occurring in the family of the millionaire.

The lesson, however, which the paper teaches to the rank and file of the profession, is the extreme difficulty or even impossibility of carrying out such a régime in the vast majority of the cases of pertussis, occurring as they do in the tenement-house districts of our large cities. No doubt, with the proper care and precision in treatment, much could be accomplished and many hundreds of the urban poor could be saved from this disease. Most of the cities, however, make no provision for the child with whooping cough. For scarlet fever, diphtheria, or measles, typhoid, pneumonia, or enteritis the portals of the public and private hospitals are thrown wide, but the poor child with pertussis is driven from pillar to post, from clinic to hospital, to find all doors closed, and to return to the small, dark overcrowded rooms of its tenement-house home. Let those who control our private charities and our city funds take heed of this question of the treatment of whooping cough, supply adequate institutions where fresh air and porches abound. If this is done, we may then hope, with the proper isolation and care of the children, for a decrease, not only of pertussis, but of its sequelæ, bronchitis, pneumonia and tuberculosis, as well.—Medical Record.

DIABETES.

True diabetes is a disease in which sugar appears *constantly* in the urine. Diet is of the utmost importance, yet no one diet will suit all cases. The diet must fit the patient, since the patient cannot be made to fit the diet. The forms of food that cause harm are those called the carbohydrates. These are all fats, sugar, and all forms of starch. Usually fat is the one that does the *least* harm in this condition, sugar and starchy foods being the forms that do the most harm. In a rigid diet it may, for a short time, be necessary to exclude such foods entirely from the diet. Generally, however, the system will accommodate a small amount, and, as the quantity of sugar disappears from the urine, the amount of such foods can be gradually increased.

Diabetics can eat with impunity, so far as diabetes is concerned, all meats, fish, eggs, and pure cream. Fresh lettuce, cress, dandelion, herbs, leek, celery, onions, cucumbers, radish, asparagus, spinach, cabbage, cauliflower, and mushrooms are allowable. Fruits, including grapes, must be excluded from a strict diet, since they contain a large amount of sugar. This is particularly true of grapes. After the diet becomes less strict, fruits may be cautiously added. Fruits should be cooked, and *no sugar added.* White bread is the most harmful food, as it is practically all starch. Gluten bread is allowable if the starch has really been removed from it. Some so-called gluten breads are really "fakes."

Freedom from care and worry, rest, fresh air, moderate exercise, baths, change of scene, and the like, are all useful. The proper regulation of the diet depends on the amount of sugar in the urine, and this necessitates the daily examination of this excretion and the regulation of the diet accordingly.—C. E. World.

WHEN DOCTORS DISAGREE

That is Time for You to Do a Little Thinking for Yourself Health Comes from Wholesome Foods and Rational Exercise.

In answer to a correspondent the editor of a well-known Health Magazine, who is a physician, characterizes Fletcherism as "a fad" and declares that it is not endorsed by leading scientists. He then qualifies this statement with the remark that some foods need to be chewed more than others.

When doctors disagree, what is a poor fellow with a stomach and thirty feet of intestines to do? The answer is, "Chew, Chew, Chew!" For it has been amply demonstrated by all kinds of experimentation that the more thoroughly food is masticated the more thoroughly it is mixed with saliva and the more completely and easily it is digested. It is also true that the intestines need food with bulk to it. Some foods tend to promote thorough mastication, at the same time supplying the bulky element that keeps the intestines in healthy condition.

It is because it meets all these requirements that shredded wheat, for example, is an ideal food. You *have* to chew shredded wheat. The crispness of the shreds, which have been baked to a golden brown, induces thorough mastication, and hence it is thoroughly insalivated and easily and quickly acted upon by the digestive fluids of the stomach. All the rich, body building material in the whole wheat grain is therefore easily appropriated, while the bran-coat, which is thoroughly mascerated into small particles, supplies the bulk that is necessary to keep the intestines active and healthy.

Here is a food that not only induces just the right amount of Fletcherism, supplying all the material the body needs for strength and growth, but is delicious and pleasing to the palate, especially when eaten in combination with fresh or preserved fruits. Two of these shredded wheat biscuits eaten for breakfast with a little milk or cream will supply all the energy one needs for a half day's work. Being ready-cooked and ready-to-serve, it is easy to prepare a wholesome, nourishing meal with it in a few moments without any kitchen worry or drudgery.

DELAVAU'S REMEDY

gives quick relief and never fails to cure

Coughs, Colds, Croup, and Whooping Cough

Take it and be free from annoyance and more serious dangers.

Sold by all druggists and dealers, or at depot, N. E. cor. 6th & Wood sts., Phila.

FOR OVER FIFTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP Has been used for over FIFTY YEARS by MILLIONS OF MOTHERS for the CHILDREN WHILE TEETHING, with PERFECT SUCCESS. It SOOTHES the CHILD, SOFTENS the GUMS, ALLAYS all PAIN; CURES WIND COLIC, and is the best remedy for DIARRHŒA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. 25c. a bottle.

Miscellany.

COLOSSAL CARTOGRAPHY.

One result of the geographical conference recently called in London, says the Boston "Transcript," will be the construction of a map of the world, which will eclipse in minuteness of detail, and therefore in the aggregate of the product, all previous undertakings in that line. It will present the world in miniature, so far as its physical features and national boundaries are concerned. The contributors to the work will not be the geographers of one country, but of all the leading countries, and the scale is to be one inch for every sixteen miles of the earth's surface, with all its land and water features distinctly outlined.

The plan of construction will be to split the maps into sheets, each comprising an area of four degrees in latitude and six in longitude. If the whole area of the earth is covered, there will be 5,400 of these sheets. The backing of every nation of the earth will be solicited, that there may be the most faithful representation of the earth's surface ever constructed.

Of course to give this work any large value there must be many reproductions, that it may serve as a standard for the guidance of modern map-makers. It will necessarily be a very expensive work in the first draft, but, having the whole world to draw upon for the original copy, this should prove no discouragement.

FEEDS CATS FOR A LIVING.

A New York man, followed by half a dozen cats of all complexions, created some little comment in Seventh Avenue, just of Times Square and passers-by wondered what might be the secret.

"He is advertising a vaudeville stunt," said a skeptical person in the crowd.

"Naw, he ain't; them's his pets," said a street urchin.

"Wonder where he's bound," chimed a third.

By the time the man had reached Seventh Avenue and Forty-second Street a crowd of fifty or more was following him.

The man explained to an inquirer that he was not an advertising agent.

"My name is Henry Peters," he said, "and I am the 'cat meat' man. It has long been a lucrative business in London to prepare food for store cats, and that's what I do. The business of a waiter, which I follow usually, does not pay so well in the summer months, so I sell meat for pet cats.

"Cats should have a little boiled liver from time to time and I get the best liver I can, fix it up into portions, then go round to my regular patrons, and sell the portions at from 2 to 5 cents each.

"Many of the cats have come to know me and wait on the sidewalk for me on stated days of the week. Their owners feed them on the sidewalk often, and this attracts stray cats. These are the cats that follow me for blocks to pick up a stray morsel from time to time."

Then the "cat meat" man moved on with a string of seven cats in his wake, and a crowd following him. Every now and then he would drop a bit of liver on the pavement and watch the cats scramble for it. This seemed to afford him much amusement.—Detroit Tribune.

IN LIGHTER VEIN.

The Editor's Song.

How dear to my heart is the steady subscriber,
Who pays in advance at the birth of each year;
Who lays down his money and offers it gladly,
And casts 'round the office a halo of cheer!

Who never says, "Stop it; I cannot afford it!"
Or, "I'm getting more papers than I can read!"
But always says, "Send it; the family all like it—
In fact, we think it a household need!"

How welcome he is when he steps in the sanctum!
How he makes our hearts throb! How he makes our eyes dance!
We outwardly thank him—we inwardly bless him—
The steady subscriber who pays in advance. —Ex.

Grumbling Under Difficulties.

It is hard to thwart a persistent grumbler like Sandy Black, of whom "Tit-bits" tells.

One morning Sandy rose, bent on a quarrel. The haddies and eggs were excellent, done to a turn, and had been ordered by himself the previous evening, but breakfast passed without the looked-for compliment.

"What will you have for dinner, Sandy?" asked Mrs. Black.

"A chicken, madam," said the husband.

"Roasted or boiled?"

"If you had been a good and considerate wife, you would have known before this what I liked!" Sandy growled out as, slamming the door, he left the house.

The dinner-time came, and Sandy and his friend sat down to dinner. The fish was eaten in silence, and, on raising the cover of the dish before him, in a towering passion the former called out: "Boiled chicken! That's it, madam! A chicken boiled is a chicken spoiled."

Immediately the cover was raised from another chicken, roasted to a turn.

"Madam, I won't eat roast chicken!" roared Sandy. "You know very well how it should have been cooked!"

At that instant a broiled chicken, with mushrooms, was placed on the table.

"Without green peas!" roared the grumbler.

"Here they are, dear," said Mrs. Black.

"How dare you spend my money in this manner?"

"They were a present," said his wife, interrupting him.

Rising from his chair and rushing from the room, followed by a roar of laughter from his friend, Sandy clinched his fist and shouted, "How dare you receive presents without my leave?"

A Useful Alias.

Andrew Carnegie at a dinner in his honor told a story at his own expense.

"I was traveling Londonward on an English railway last year," he said, "and had chosen a seat in a non-smoking carriage. At a wayside station a man boarded the train, sat down in my compartment, and lighted a vile clay pipe.

"'This is not a smoking-carriage,' said I.

"'All right, governor,' said the man. 'I'll just finish this pipe here.'

"He finished it, then refilled it.

"'See here,' I said, 'I told you this wasn't a smoking-carriage. If you persist with that pipe, I shall report you at the next station to the guard.'

"I handed him my card. He looked at it, pocketed it, but lighted his pipe nevertheless. At the next station, however, be changed to another compartment.

"Calling the guard, I told him what had occurred, and demanded that the smoker's name and address be taken.

"'Yes, sir,' said the guard, and hurried away. In a little while he returned. He seemed rather awed. He bent over me, and said apologetically:

"'Do you know, sir, if I were you I would not prosecute that gent? He has just given me his card. Here it is. He is Mr. Andrew Carnegie.'"—Ex.

Hope Springs Eternal.

The patience of fishermen who really love the sport is the theme of many stories. One is told by a man who, traveling on foot through part of England, came upon a solitary fisherman, who looked as if time and the world might pass away without disturbing his content.

"Have you fished long in this stream." asked the traveler.

"Eighteen year," was the calm response.

"Get many bites?" was the next question.

The fisherman scarcely turned his gaze from the rod in his hands.

"Five year ago in this very spot, I had a fine bite," he answered, hopefully.—Youth's Companion.

THE WAY OUT

What to Do When Food Don't Agree.

When food don't agree sensible folks make a change.

Where all others fail Grape-Nuts being partially predigested and nearly all nourishment, succeeds usually from the first trial.

A lady in Washington says: "My baby 19 months old had never seen a well day in her life. She had suffered from indigestion from the time of her birth, and it seemed impossible to find any food to agree with her. She could keep almost nothing on her stomach and she was in such a constipated condition she suffered a great deal.

"It was then that I tried Grape-Nuts for her, steeping it thoroughly and straining it, putting a small portion in each feeding and it worked like a charm. She began to improve immediately and gained half a pound the first week.

"Baby got her indigestion from me, for my digestive organs have always been weak. I rely on Grape-Nuts for most of my food for there are times when I can eat nothing else. I am steadily improving and know Grape-Nuts will make me entirely well in time.

"I never have 'that tired feeling' anymore. I eat Grape-Nuts and I feel its effects in improved mental strength very forcibly."

"There's a Reason."

Look in pkgs. for the famous little book, "The Road to Wellville."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

Business Corner.

WEEK ENDING AUGUST 19, 1910.

Remittances from the following subscribers have been received. The change of date on the address label will indicate the creidt given on account.

Subscribers should always notify us if their names do not appear in the following list, and the date on the address label is not changed within two weeks after the remittance is made.

CALIFORNIA.
Rev. J. E. Hoick.

COLORADO.
Miss Minnie Heyse.

CONNECTICUT.
Mrs. S. E. Plank.

DISTRICT OF COLUMBIA.
Rev. J. T. Huddle.

ILLINOIS.
G. C. Scheibe, Mrs. John Wolf, Miss Bertha A. Uhle, Rev. S. S. Kauffman.

INDIANA.
F. W. Keil.

IOWA.
Mrs. Charlotte E. Maish, Mrs. Mary Sloanaker.

KANSAS.
J. R. Shirar, Abram Flipse, F. A. Smith, J. S. Schroeder, A. G. Rees.

KENTUCKY.
Mrs. J. Weisert.

MARYLAND.
Mrs. J. Henry Snyder, A. C. Neff, Mrs. Julia E. Maught, Geo. F. C. Oyeman, Rev. A. Stewart Hartman, Joseph Zimmerman, Martin Hoover.

MICHIGAN.
Mrs. A. Reiber.

MINNESOTA.
Miss Lena Kath.

NEBRASKA.
Mrs. Louisa Thole.

NEW JERSEY.
Mrs. Harry Willeber.

NEW YORK.
Rev. J. F. W. Kitzmeyer, Rev. F. H. Knubel.

OHIO.
Benj. Frauenfelter, Miss Emma Spitler, Mrs. Howard Ruch, Rev. N. A. Whitman, Miss Louise Huffman, Howard S. Bechtolt, James B. Rahl, Henry Wentz, D. S. Watkins, W. J. Gotshall.

PENNSYLVANIA.
Mrs. Wilson Erich, Mrs. J. C. Chrisman, Mrs. J. W. Harbster, Wm. A. Tietbohl, Elizabeth Ealy, Rob't Finkle, Rev. C. R. Botsford, Mrs. Rob't J. Kennedy, Mrs. S. A. Wenner, Mrs. John Deitch, Wm. H. Smith, Mrs. Sara Meyer, Miss A. M. Immell, Martin S. Dice, N. M. Hafer, Susan Strock, Alex. Trent, Mrs. J. C. Show, Mrs. Mary M. Kettering, Vanselan Walter, Jacob F. Waybright, C. J. Weaner, Mrs. A. C. McKee, Mrs. M. J. Saltzgiver, Mrs. Harry Deen, Mrs. H. S. Hite, Mrs. Howard Pope, C. A. Sterner, Miss Melva Druckemiller, W. A. G. Lape, J. H. Woodling, Miss Lavina Krepp, Christian Van Gundy, R. E. Stimely, E. W. Ballinger, Mrs. Alex H. Rebert, Mrs. T. A. Rohrbaugh, J. W. Utley, James H. Simon, J. B. Winkelblech, C. H. Berger, Albert Decker, S. E. Decker, Miss Luella Fowler, Mrs. Martha Frantz, Mrs. Henry Gruver, Mrs. Elmer Hartranft, Mrs. Geo. Hartranft, Miss Ocie Viola Hauser, C. L. Herrold, Mrs. Harry Kuntz, Mrs. F. F. Metzger, Mrs. Oscar Page, Mrs. S. S. Parson, Mrs. P. F. Reeser, Mrs. Norman Waltman, Mrs. John P. Wertman, D. M. Snyder, Howard L. Myers, Mrs. R. T. Buck, Elias Metzger, Mrs. John Leach, Mrs. Robert Wilson, Mrs. Eliza Martin, Rev. Stephen Traver, Rev. Chas. Teufel, Y. M. C. A., Mrs. W. F. Kincaid, D. H. Wolfersberger, Rev. E. E. Schantz, Mrs. B. B. Smith, Mrs Louisa Hechler, Mrs. Wm. H. Knupp, Mrs. I. N. Reed, Mrs. Lottie Thompson, Rev. P. J. Shriver, Mrs. Katie A. Shultz, Mrs. Howard Treese, Mrs. E. Brewer, Harry Wood, Geo. R. Wilt, Mrs. J. F. Klinedinst, Mrs. Calvin R. Rhodes, Mrs. Harry W. Rhodes, Mrs. A. L. Snoberger, Mrs. Louis Cox, Mrs. Hannah Newcomer, Chas. Gearhard, Mrs. Chas. Schultz, Mrs. Harry McGirr, Mrs. M. W. Black, Mrs. Martha Buck, Miss Ethel Evans, H. C. Fahs, Mrs. Ruben Acker, Harry D. Brown, Mrs. Mary Clapper, Mrs. R. M. Hileman, H. A. Liebegott, Mrs. Charles Mattern, Mrs. A. K. McKone, Mr. Calvin Smith, Mrs. Nancy Smith, Mrs. E. J. Wagner, Lewis Weaver, Mrs. Mary Keim, C. E. Berry, Rev. H. C. Rose, W. H. Rink, J. W. Shaver, J. B. Martin, J. P. Martin, Miss Lucretia Myers, Mrs. S. W. Smith, Mrs. A. A. Turnbaugh, Mrs. E. C. Waldsmith, Rev. A. B. B. Van Ormer, Mrs. Joseph Strouse, Howard Hileman, Daniel Stultz, Mrs. Blair Treese, Mrs. Elizabeth Longmecker.

WEST VIRGINIA.
Rev. P. J. Wade.

Sanatogen
THE FOOD-TONIC

A Shield of Strength For the Nervous

Our delicately organized nervous system was never intended to combat the intense activities of modern life—the hurry and worry—the strain and drain to which we daily subject it.

Nerve disorders are almost universal. Sleeplessness — loss of appetite — indigestion — weariness—extreme fatigue, etc., are all due to nervous conditions. You need the shield of strength against nervous breakdown that Sanatogen provides.

It renews the vigor—repairs the wear—reestablishes the normal. And all in Nature's own way—not a lash to jaded nerves, but an up-builder and re-energizer.

Sanatogen combines Albumen—Nature's tissue food—with Sodium Glycero-phosphate—the most wonderful brain and nerve revitalizer known. It is easily assimilated and provides just the health-giving, strength-supplying elements your nerves and body need. It is a fine, white powder, readily soluble in water, chocolate, milk, etc.

Write for Dr. Saleeby's Book

"The Will To Do" is this internationally famed physician-author's latest contribution to medical literature. Dr. Saleeby has the knack of imparting most valuable advice in such a manner that it makes pleasant reading, and this book is no exception to his readable style. It lays down some new rules in health and hygiene and graphically explains the relation between the nervous system and our everyday life. A copy mailed with our compliments upon request.

Sanatogen is sold in three sizes $1, $1.90 and $3.60

Get it from your druggist—if not obtainable from him, write

THE BAUER CHEMICAL CO.
504 Everett Bldg., Union Sq., New York

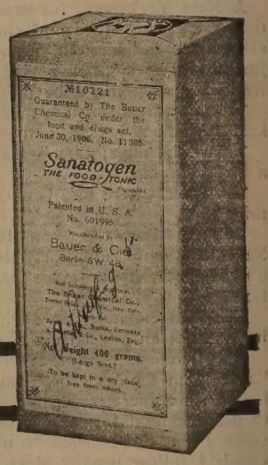
Words of Praise from Famous People

Very Rev. William Theodotus Capers
Dean Christ Church Cathedral, Lexington, Ky., says:
"I feel constrained to write you and say that Sanatogen has done everything for my wife. I have found this preparation restores a normal appetite and gives vitality to the nervous system."

The Right Rev. The Bishop of Bath and Wells, writes:
THE PALACE, WELLS, SOMERSET.
"You may like to hear that I am informed by my private secretary that a member of his family has derived very remarkable benefit from using Sanatogen."

The Rev. R. Brook Lander
Bishop of the Free Church of England, says:
"I have derived very great benefit from the Sanatogen in convalescence after influenza. I have recommended it to several friends."

Box of Sanatogen in original wrapper as it should come to you from your druggist.



She—"You see, we were discussing whether two could live as cheaply as one, and—well, we both had the same chair—and papa come in."

He—"And did you decide the question?"

She—"No; but we agreed after papa left that two could feel as cheap as one, any way."—Chicago Record-Herald.